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CHRIST CHURCH

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Christ Church

CHRIST CHURCH

1796 ✦ 1946

A Brief History of Its One Hundred
and Fifty Years
in the Service of Christ

LEXINGTON, KENTUCKY

1946

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PREFACE BY THE BISHOP OF LEXINGTON

YOU will remember, I am sure, the eleventh chapter of the Epistle to the Hebrews. It speaks about Faith, and about those who have been faithful. It tells of the noble things which God's saints have done in time past: how they, through Faith, subdued kingdoms, wrought righteousness, obtained promises, stopped the mouth of lions, escaped the edge of the sword. It tells how out of weakness men and women were made strong through Faith. It speaks of others who, because of their Faith, were tortured, not accepting deliverance, that they might obtain a better resurrection.

And when the writer of the Epistle had catalogued all the things which God's heroes had wrought through their Faith in the past, he added this significant sentence—"All these, having obtained a good report through Faith, received not the promise, God having prepared some better thing for us, that they, without us, should not be made perfect." I want you to think about that, as you read this book. I want you to call to your mind, with sharpness, the thought—the searching thought—that all the great deeds of the past, and all the noble souls of the past, wait on us for their perfection.

This Church, whose One Hundred Fiftieth Anniversary we celebrate this year, and in whose honor this volume of history is written, cannot fulfill its destiny, nor can their labors who made this Church, and sustained it through the years come to perfection without us.

It is the purpose of this volume to call to mind the past greatness of Christ Church Congregation, and the love, the wisdom, the labor, the sacrifice of many people, the fruit of whose Christian service is enshrined in the old building at Church and Market Streets. We want to say, "They *made* Christ Church!" But we must not forget that they did not intend Christ Church to be made for their time alone. They looked ahead. They envisioned us. In all their work their eyes were fixed upon a goal as yet invisible. They worked, not for their own time alone, but

for time yet to come, and we — our time, our Faith, our work — were included in their hope and in their plans. And, as we prove worthy, we are the justification of their Faith, their deeds, their love. And without us they cannot be made perfect.

It is right for us to remember the past. We are all bound together in God's great plan. One age has no sharp division from another. In a thousand shapes and ways eternity enters into our living. The influence of God's saints is alive today in the Church, as great and as life-giving in its power as ever it was. Saint Paul has grown tremendously through the ages, until his figure shadows the world. His thought, expressed in his Epistles, is a sharp sword for righteousness in this very hour. And Saint John is this day kindling the flame of the Divine Love in countless hearts—and this increasingly. And the influence of those who have labored in this Church which we honor is with us, whether we are conscious of it or not, here in Lexington, and in this State, and in this whole land.

So the influence of quiet, faithful, Christian living becomes a tide, and sweeps on in God's Church through the years, growing ever deeper, ever richer, as new life, new devotion, is drawn into it. The Church is not the Church of yesterday, nor of today—it is the vast building, the spiritual house, whose name is *Forever!*

The whole of life comes into a Church, sooner or later—joy and happiness, hard work and sorrow, pain and triumph—flowing out of the past, and through the present, and into the future . . . but today—TODAY IS OURS! Let us make this old Church live! Let us make its light shine!

All that this Church has been—all that this Church shall be—calls to *us!*

"They, without us, cannot be made perfect!"

WILLIAM R. MOODY
Third Bishop of Lexington

The Bishop's House
March 6, 1946

INTRODUCTION TO THE FIRST EDITION

TIME is relative; and a century in our land and in this modern era means incomparably more than the whole life of Methuselah or of Thomas Parr. A congregation changes very much its composition every ten or fifteen years. And the clergy are even more migratory. So that the following Sketch concerns a great many people. When we recall contemporaneous history in its general, secular, civil, religious and ecclesiastical relationships, it will be considered that this Parish must have been affected by many diverse conditions and experiences and circumstances.

That through all these, and in spite of not a few of them, the Parish has gone "from strength to strength" does not seem strange to us who know the stalwart worth of the families composing it and the excellent parts of the clergymen successively ministering to it.

A proper motive for this Sketch is the desire to preserve, often out of fading human memories and fugitive records, facts becoming ever more valuable as our people awaken to the importance of history and realize their obligations to the past. But we must not miss being provoked "unto love and to good works" by the noble example and worthy deeds of those who have been elevated to the Church Triumphant. On the other hand, as the dim eyes of veterans of the Church Militant glance over these pages, let them not feel that despite is done to the days of their struggle and victory, because the present is glorified. Surely it was for this that they battled—that the gates of hell might not prevail and that the Church of Christ might increase and abound ever more and more.

So let us all unite in thanking the young ladies for the fruitage of their labor of love, these gleanings from a century of parochial life that they have had to go far afield and search diligently to gather. And, thus standing together in common love for an edifice so venerable and for the oldest parish in our Commonwealth, with all the hallowed traditions and associations that necessarily cling to it, let us reach up our hands in petition for even richer blessings; let us gird up our loins to strive after even

nobler achievements; let us determine that, through our broadminded love and unselfish zeal, we shall make Christ Cathedral Church and Parish, so favorably situated in this central and typical town, a fostering mother indeed to its local community and to the Diocese of Lexington.

LEWIS W. BURTON
Bishop of Lexington

Diocese of Lexington, Lexington, Kentucky
Mid-Lent, 1898

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CHRIST CHURCH

1796 – 1946

HISTORICAL SKETCH

THE Commonwealth of Kentucky was scarcely four years old when a few citizens of Lexington, largest settlement of the frontier state, organized "The Episcopal Society." It is one hundred and fifty years since that meeting took place in a small wooden house on the site of the present building of Christ Church. Previous to that time, and for ten years thereafter, the activities of Episcopalians in the state appear to have been feeble and unorganized. But as the years went by this Episcopal Society became a strong congregation, many of whose members assumed leadership in civic, educational, and welfare organizations in the community. The details of this growth are inherent in and a reflection of the development of Kentucky and of the Episcopal Church in America.

For several years previous to the founding of the Episcopal Society in Lexington, members of that group probably held services on the farm of Captain David Sheley on "Russell's Road"* at a distance of approximately four miles from Lexington. Aside from these services, history records but one other instance of Episcopal worship in this western wilderness. In the diary of Colonel Richard Henderson there appears the following notable entry in the year 1775, which thus describes the first service of public worship in Kentucky:

* So written in an old deed. Now Russell Cave Pike.

Extracts from the "Journal of an Expedition to Kentucky in 1775" by Colonel Richard Henderson.

"*Saturday, May 13th*—About 50 yards from the river (Kentucky) behind my camp, and a fine spring a little to the west stands one of the finest elms that perhaps nature has ever produced. The tree is produced on a beautiful plain, surrounded by a turf of fine white clover forming a green to the very stock. The trunk is about 4 feet through to the first branches which are about 9 feet from the ground. From thence it regularly extends its large branches on every side, at such equal distance as to form the most beautiful tree the imagination can suggest. The diameter of the branches from the extreme end is 100 feet, and every fine day it describes a semi-circle on the heavenly green around it of upwards of 400 feet in circuit. At any time between the hours of 10 and 12, 100 persons may commodiously seat themselves under the branches.

"This divine tree, or rather one of the many proofs of the existence from all eternity of its Divine Author, is to be our church, council chamber, etc. Having many things on our hands, we have not had time to erect a pulpit, seats, etc., but hope by Sunday seven night to perform divine service in a public manner, and that to a set of scoundrels, who scarcely believe in God or fear a devil—if we are to judge from most of their looks, words or actions."

"*Sunday, 28th May*—Divine service, for the first time in Kentucky, was performed by the Rev. John Lythe, of the Church of England."

There were few Episcopalians among those pioneers who fought their way across the wall of the Appalachian mountains. It is true many of the colonists of the southern part of the Eastern Seaboard were members of the Church of England, but only a relatively small number of them migrated westward or were even interested in the spreading of the church in that direction. There were troubles enough at home. In Virginia, of which Kentucky was then a part, there were not enough clergymen to fill the fifty parishes which had been formed by 1661. It has been charged that many of those clergymen had come to America less in the interest of religion than in the hope of procuring a living not obtainable

in England. The colonial parishes nominally belonged to the diocese of London. As early as the reign of Charles II, requests for a bishop were constantly made and as often ignored, though the Society for the Propagation of the Gospel in Foreign Parts sent many good missionaries.

Since there were no bishops in America, all candidates for ordination were of necessity sent to England and no confirmations could be made in this country. As the fever of animosity toward England increased before the Revolution, the desire for an English bishop diminished. A few of the American clergymen of the Church of England were even suspected of having Tory sympathies. But of the fifty-three signers of the Declaration of Independence, thirty-four were members of the Church of England. When the first Continental Congress met in Philadelphia in 1781 the first session was opened with prayers offered by the rector of Christ Church of that city. In 1789 the constitution of the Protestant Episcopal Church was ratified in the same hall in which the Constitution of the United States had been adopted.

Only five years before that date the Rev. Samuel Seabury had been consecrated not in England but in Scotland, and had then become the first bishop of the Church of England in America.

In Kentucky—that far and inaccessible wilderness—these churchly activities meant little. The Rev. John Lythe, who read that first public church service in 1775, had settled in Harrodsburg and had served as chaplain to the first Proprietary Legislature. He also introduced a bill to prohibit "profane swearing and Sabbath breaking" among the pioneers; but was afterward killed by the Indians.

It was not until 1789 that the Eastern Colonies planned to promote the growth of the Episcopal Church in Kentucky. Help came not from Virginia, of which Kentucky was still a part, but from Maryland. At the Convention of the Diocese of Maryland in June of 1789, the Rev. William Duke was commended to the Episcopalians "who inhabit those extensive regions which lie beyond the Appalachian Mountains" as one who would visit their "country in order to assist in planting and spreading true religion and learning through (their) rising Empire."

He was prevented from coming by illness. Another clergyman, the Rev. Samuel Keene, who started was killed when his horse plunged from a cliff near Chambersburg, Pennsylvania. The Rev. William Kavanagh did reach Kentucky and conducted services in Lexington and several towns.

In the year 1796, the scattered Episcopalians evidently considered that a real organization had become desirable and that the town of Lexington offered the best opportunities for further growth.

Perhaps the idea of such a society originated with the energetic Mr. James Moore who, having but recently been ordained to the Episcopal ministry by Bishop Madison of Virginia, had returned to Lexington to continue his teaching at Transylvania Seminary. Mr. Moore arrived in Kentucky in 1792 as a candidate for orders in the Presbyterian Church. When his sermons failed to please the heads of Transylvania Seminary, he turned to the Episcopal Church instead. He seems to have been a man of energy as well as a scholar, for he assisted with the organization of the Seminary during its stormy early history while teaching metaphysics, belles-lettres and logic.

Those long-vanished days have been vividly described by James Lane Allen in his fictional account of Mr. Moore, in his story, *"Flute and Violin"*:

"Virginia Episcopalians there were in and around the little wooden town; but so rampant was the spirit of the French Revolution and the influence of French infidelity that a celebrated local historian who knew thoroughly the society of the place though writing about it long afterwards, declared that the last thing it would have been thought possible to establish there was an Episcopal Church.

"Not so thought James. He beat the canebrakes and scoured the buffalo trails for his Virginia Episcopalians, huddled them into a dilapidated little frame house on the site of the present building, and there fired so deadly a volley of sermons at the sinners free of charge that they all became living Christians. Indeed, he fired so long and so well that, several years later—under favor of Heaven and through the success of a lottery with a one thousand dollar prize, and nine hundred and seventy-

four blanks—there was built and furnished a small brick church, over which he was regularly called to officiate twice a month, at a salary of two hundred dollars a year." And so, he was the first Episcopal minister who permanently located in Kentucky.

On the 25th of August, 1808, a meeting held in the Church took the preliminary steps towards the organization of the parish. A number of men were present. Among their names we find several that are prominent in the history of Lexington, and many whose descendants are still foremost in our church. Of these we find listed the names of Henry King, Andrew McCalla, Matthew Elder, William Essex, David Sheley, Robert Holmes, Thomas Hart, William Macbean, P. T. Robert, John Bradford, William Morton, Robert Todd, Charles Wilkins, Frederick Ridgeley, John W. Hunt, Alex Parker, Walter Warfield, James Moore, John Postlethwait, Henry Clay, Matthias Shryock, John Wyatt, Thomas Church, G. A. Weaber, Henry Kelly, Thomas January, John Wigglesworth, Henry Purviance, John Jordan and McGowen. Each of these agreed to take a pew in the new church and to pay a certain amount for it each year, which money would go towards the salary of the rector. This body was called for a while "The Episcopal Society." It was the next year, July 2, 1809, that the parish was formally organized, and the first vestry was chosen.

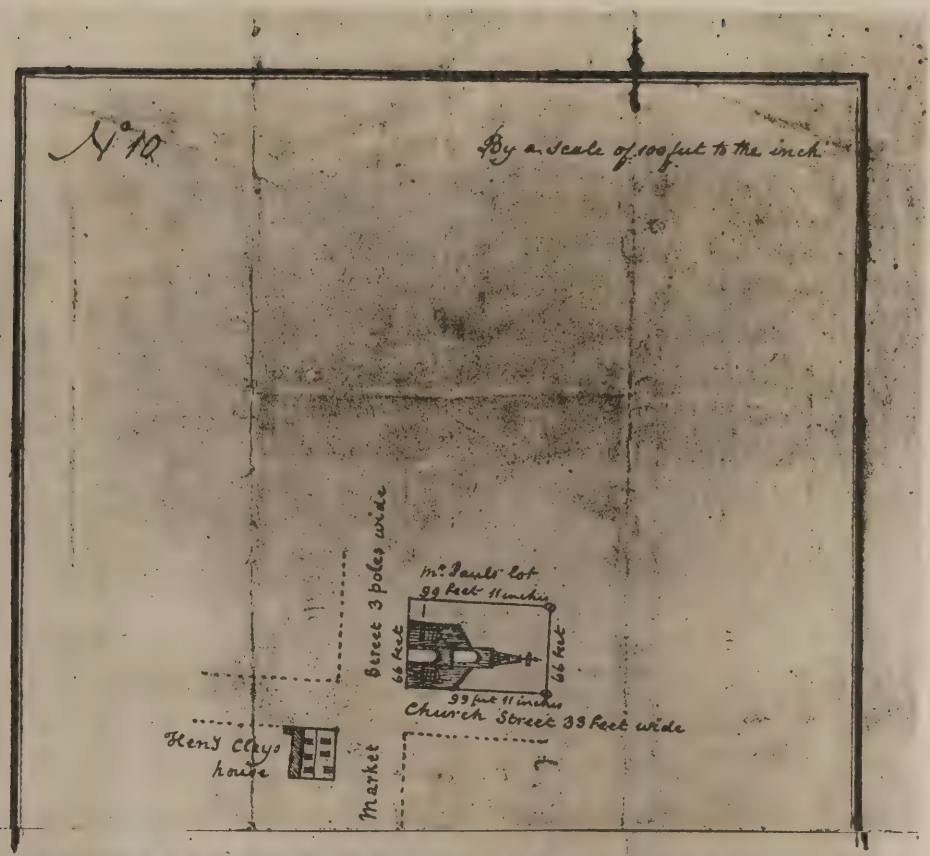
The records of the old vestry are very interesting. In them we find quaint old expressions, and records of customs just as odd. The meetings were not held as now, every month, but were called by the minister when occasion demanded. Sometimes there would be only one meeting in a year. Besides the seven vestrymen, an election was held in 1813 to choose nine trustees for the parish. The seven vestrymen for that year were chosen, and, in addition, two others, John T. Mason and John D. Clifford. The trustees were to be elected every two years. The hours of meeting for these two bodies seem a little unusual, and were sometimes designated in a peculiar way. They met in the forenoon, afternoon or evening, with no seeming regularity. Then once we find a record that the vestry resolved to meet "at early candle-lighting"; again, "at sundown."

In spite of what seems to us very indefinite hours, a resolution was once passed that a fine of one dollar be imposed on every trustee who might be more than ten minutes late, the money to be used for some charitable purpose. In another place we find that the vestry met at the "Coumpting house" of William Morton.

When Mr. Jacob Shryock resigned as sexton, the vestry "returned him their thanks, together with the donation of the balance of his pew rent." A resolution, that seems from its wording to have a doubtful meaning, reads as follows: "Resolved, That application be made to the renters of pews to reduce their size agreeable to a plan to be shown to them." Still another resolution is this: "Resolved, That Matthias Shyrock put up pegs for hats, and make four benches for the pulpit and five benches for the Gallery and put on buttons to fasten the pews."

The quaint English custom of having a clerk, or "clark," to give the responses during the service for a long time prevailed in this parish. In the year 1810, we find a record that Robert McNitt was appointed "clark" of the parish, to be present at the church and go regularly through the church forms. He was to be paid one dollar for each day of service. This custom continued for many years. The clerk's desk was in the center of the gallery across the end of the church. The gallery was curtained off with green curtains, only the place for the clerk's desk being left in the middle, where he stood facing the minister. The organ was also in the gallery, and, when there was a choir, the choir, too, sat there. Mr. Wensell was the first organist, at a salary of thirty-five dollars a quarter. The sexton received a salary of only twenty dollars a year.

During the greater part of the year 1812, the Church seems to have been without a minister, probably owing to the ill health of Mr. Moore. Part of the pew rents for the year were remitted for this reason. We have no record of Mr. Moore's resignation, but in 1813, a committee was appointed to take steps towards securing a minister to officiate every Sunday. The Rev. James Elliott, who was in the city, agreed to act as a temporary supply, and a little later the Rev. James Moore consented to renew his pastorate and officiate every Sunday, as soon as his health



Lexington, 10th day of October 1814

THIS PLAT represents a lot of ground in the town of Lexington, on *Market & Church* - streets, laid off for *William Moreton & E Warfield* and has such shape butings and boundings as appears thereon; and is recorded in the book of surveys and plats page *17*

Certified under my hand,

Morgan Brown

Surveyor of the Town.

F. BRADFORD—Printer.

Original Plat of Surveyor of Christ Church Site

would permit. But this arrangement does not seem to have continued long, for later in the same year a committee was again appointed to secure a permanent minister. Bishop Hobart and Bishop White were consulted, and on the 5th of November, 1813, the Rev. John Ward was called to take charge of the parish. The call was accepted and Mr. Ward entered immediately upon his duties.

Mr. Ward was a native of Connecticut. He served at one time as assistant minister to the Rev. Mr. Dehon, then Rector of Newport, Rhode Island, and afterward Bishop of North Carolina. Mr. Ward came to Kentucky in search of health, and soon after his arrival became the Rector of Christ Church. He was the first to organize the parish completely, and in a very short time had firmly established himself in the hearts of his parishioners.

During his incumbency the Church made material progress. He was a pastor in the true sense of the word. On April 29, 1814, the Church agreed to the Constitution of the Protestant Episcopal Church in the United States. In accordance with this important step, John D. Clifford was elected a delegate to the General Convention which was held in Philadelphia in May of the same year. A proposition was laid before the Vestry in 1813 which is worthy of note. It was presented by William Morton and John D. Clifford. They proposed to the vestry that the congregation should pull down the building then standing and erect a new one at the cost of eight thousand dollars. They offered to provide the money for this undertaking, and were to be remunerated as far as possible by the proceeds of the sale of the pews in the new church. They agreed, if more than the cost of the building was received in this way, to pay the surplus money to the treasury of the parish.

These two men were among the most earnest supporters of the Church, as well as among the best citizens of Lexington. Mr. William Morton, or Lord Morton, as he was usually called, was a man of wide benevolence and true refinement. He was one of the most prominent vestrymen of the Church for years, and it was with him, at his "Coumpting House" that the most of the meetings of the vestry were held. The Morton

School in this city was named for him and was endowed by money bequeathed by him. His son-in-law, Mr. Clifford, was also a man of fine character and extensive learning. His virtues are commemorated by a tablet placed in the walls of the church near the one in memory of Mr. Moore. Both Mr. Morton and Mr. Clifford, it is said, now lie buried in the family vault beneath the church.

The term of Mr. Ward's first engagement with the congregation expired in 1816, and the letter addressed to him by the vestry, urging him to stay, reveals a little of the feeling toward him. The letter is too lengthy to quote in full, but we give a few passages:

"Rev'd John Ward.

"Sir: The vestry of the Protestant Episcopal Church of Lexington, knowing that the limits of your engagement with them will shortly expire, consider it a duty they owe to the congregation and to yourself, most respectfully to declare the sentiments of esteem and affection which they feel towards you. Your delicate sensibility of mind might feel abashed, were we to permit ourselves the full expression of our sentiments, and, on the contrary, our characters would be compromised, should we omit the declaration that no minister of Christ's Gospel can be more revered for his piety, zeal and pastoral care, or more beloved for the endearing qualities of his heart and manner than you are by our whole congregation. You, respected Sir, have won our best affections and have endeavored by the most conciliating and unerring instruction to guide us, as a faithful pastor, along the Path of Life."

Mr. Ward married the daughter of Mr. John D. Clifford.

In October of the year 1819, he moved to St. Louis, where he held the first Episcopal services west of the Mississippi River. Immediately Christ Church, St. Louis, was organized under him, and for a year and a half he remained with the Church, accomplishing there the same good work in organizing the parish that he had done in Lexington. After his short stay he returned to Lexington on a visit and decided to remain here.

Mr. Ward organized, possibly in 1821 or 1822, a very successful

school in this city. He had advanced views on the subject of education and became a teacher. Since he believed in co-education, boys and girls were both admitted to his academy. It was situated on the Southeast corner of Market and Second Streets. He employed two or three other teachers; and his pupils at times numbered as many as one hundred and twenty. Among them were many who afterwards attained high positions in life: one, known to all, was Mrs. Abraham Lincoln.

A peculiar requirement of the school was the early hours demanded of the pupils. One of them said that she frequently was at school, to recite her history, by 5 o'clock in the morning. An amusing anecdote is told of one girl who, on her way to school in the early dawn, met a watchman, who suspecting from her early rising an elopement, was not satisfied with her statement that she was going to school, and insisted upon accompanying her. Quite an excitement was created when she walked into school attended by the watchman carrying his big club.

The academy was successfully conducted for many years, and even when, some time later, it was given up, Mr. Ward could not be satisfied to abandon his teaching altogether. So he and his wife continued to take a limited number of girls into their own house to board and to receive instruction. He was asked more than once to become president of Transylvania University, but always refused. On the occasion of General Lafayette's visit to Lexington in May, 1825, Mr. Ward delivered an impressive and eloquent address of welcome at a banquet given, in the banquet hall of the Masonic Lodge, in honor of the distinguished guest. During the cholera of 1833, Mr. and Mrs. Ward with Bishop Smith and Mr. and Mrs. Benjamin Gratz, took the first steps towards the establishment of the present Orphan Asylum. They rented a room into which were gathered the many children who were left homeless by the terrible plague, and paid an old negro woman to take charge of them until better arrangements were made. From this humble beginning there grew the present admirable institution in this city.

Mr. Ward served as assistant minister in Christ Church under Bishop Smith, and afterwards frequently officiated in the church. He served,

too, as senior warden of the vestry for some years. He died in this city in June, 1860, at the age of eighty-two.

He was indeed a man of extraordinary and most lovable character. He was amiable, but firm, having in his school remarkable discipline. He was benevolent and was most devoted to children.

On Mrs. Ward's death, shortly before that of her husband, she left to the Church thirty-five hundred dollars in bank stock to be used in buying a rectory. Her husband was to have the use of the money during his life. At his own suggestion, the vestry released their claim on the bank stock, and Mr. Ward transferred to them, for their immediate use, the house on West Second Street, in which he was then living. This property was worth considerably more than Mrs. Ward's legacy to them, and this transaction gave them the use of it at once. For many years the same house was used as the Rectory, and in the summer of 1897 was handsomely remodelled. Mr. Ward was always genial and hospitable. After his wife's death, it is said, he purchased his own coffin and kept it under his bed. When visitors came (and there must have been many, for he was a beloved man) he would draw out the coffin and offer for their delectation a store of apples and nuts kept there. This of course is only a matter of tradition and should in no way be allowed to detract from the fair fame that sets Mr. Ward apart as an earnest, zealous leader of his people. At his death, he bequeathed to the Church nearly four thousand dollars. One of the memorial windows in the chancel was placed there in memory of this much loved man by his pupils.

The Rev. Lemuel Birge officiated for Mr. Ward from September, 1819, to December of the same year, when the latter resigned as rector and the vestry engaged Mr. Birge to take charge of the Church. Mr. Birge was a nephew of Mr. Ward, and had just been ordained deacon the preceding June by Bishop Chase, of Ohio. His connection with the Church lasted only a few months, for he died March 29, 1820.

For a while the vestry made fruitless efforts to obtain a minister. In June, 1820, the Rev. George T. Chapman, from Massachusetts, a graduate of Dartmouth College, was invited to visit Lexington and preach

to the congregation for a few weeks. After the second week of his stay a meeting of the pew holders of the Church was held, and it was resolved unanimously to ask him to remain as the permanent pastor of Christ Church. He accepted in a beautiful letter, expressing his great liking for the place and the people, and his gratification at the unanimity with which he had been called. For several years, until 1827, in addition to his church duties, he was Professor of History and Antiquities in Transylvania University. He was a man of great intelligence and learning, and he published a book in 1828 called "Sermons upon the Ministry, Worship and Doctrines of the Protestant Episcopal Church," which was dedicated to the Rt. Rev. John Henry Hobart, D.D., Bishop of New York. It was at that time the means of bringing many into the Church, and is still recommended to those who want information concerning the history and doctrines of our Church as one of the best arguments on the subject. He also published a volume of "Sermons to Presbyterians of All Sects" which was very much read, and passed through several editions.

Early in Dr. Chapman's ministry a larger and more church-like edifice was erected on the same site which had been occupied by the two previous buildings. This was the building Mr. Morton and Mr. Clifford tried to have erected in 1814, but the execution of their plan had been long delayed. It was of brick, stuccoed to imitate stone. On the chancel wall were two marble tablets, on which were written the Ten Commandments; and a few slabs and tablets were, in the course of time, placed in the aisles and on the walls in memory of departed ones buried in and around the church. It was always thought that this building was badly constructed, that the front wall had sprung and that the cupola was insecure. Some historians even attribute the slow growth of the congregation to this cause. But no accident ever occurred, and in 1832, when a committee from the vestry and several expert mechanics examined the roof and walls, they were pronounced safe and plumb, and subscriptions to the amount of between eight and nine hundred dollars, which had been raised to remedy the trouble, were cancelled.

Because there was no bishop to officiate, the church building had not

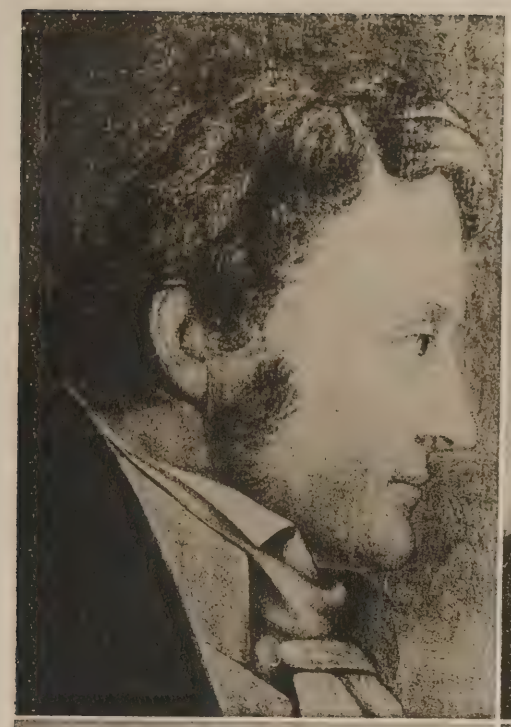
been consecrated, and for many years it was offered to Transylvania University for its annual commencement exercises. On such an occasion a platform was erected over the chancel on which the youthful orators and their instructors sat, and the body of the church was crowded with spectators, for it was one of the great events of the year. At one commencement a stovepipe fell and the cry arose that the building was collapsing. Quite a panic ensued, with many people crowding for the door and jumping from the windows before it was discovered that there was really no danger.

In 1821 the vestry was asked to grant the use of the building for a Fourth of July celebration. Several members were opposed to doing so "on account of the military parade attending such entertainments" but it was finally decided to accede to the request, on condition that this action did not establish a precedent.

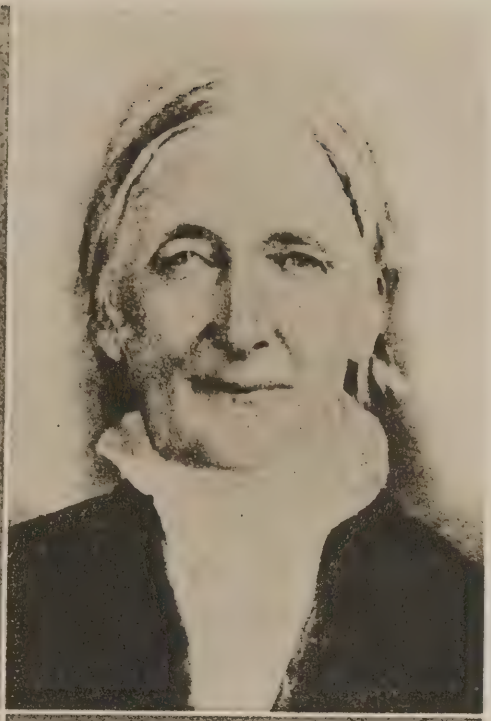
In those days pews of "delinquents" were put up and sold at public auction, and the sexton was required, not only to own a pew and pay a tax on it, but "to attend in person during divine service to prevent noise and confusion in the Church." They seemed to have some trouble with the sexton about the time this resolution was passed, for, at the next meeting of the vestry, his resignation was tendered and accepted. But after a short trial of a new man, the old one was persuaded to resume his duties. Soon, however, the vestry resolved "that the floors be washed four times and the windows once a year, in addition to the usual sweeping and dusting," and the sexton resigned again.

It was in April, 1827, and probably due to Mr. Chapman that the parish was named Christ Church. It was at this time and largely through his efforts that the important work of organizing the Diocese of Kentucky was accomplished. We find the first movement towards such an end in an old record of the vestry, where it was resolved "that the pastor be requested to visit Danville, Louisville and Cincinnati on business of the Church, and that an extra allowance for his expenses be made."

On June 19, 1829, the wardens and vestrymen of Christ Church met with Dr. Chapman at his home and received a verbal account of his visits.

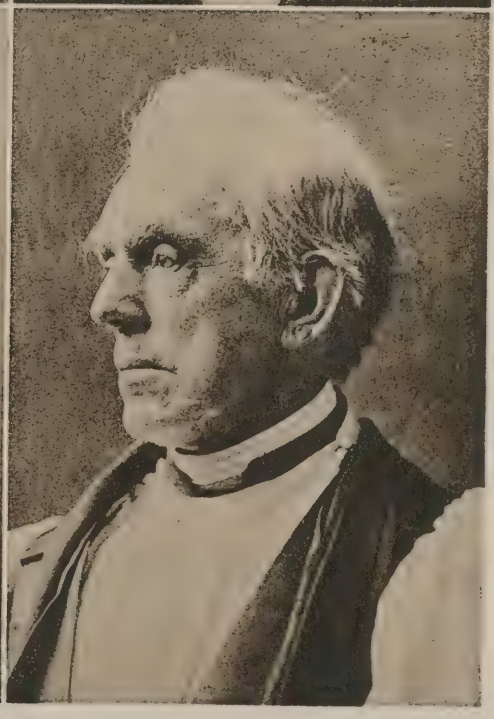


Rev. James Moore
1796–1813



Rev. John Ward
1813–1818

Rev. George T. Chapman
1820–1830



Rev. B. B. Smith
1830–1838

He had organized Trinity Parish at Danville and induced it and the Church at Louisville to promise to send delegates to a primary convention to be held at Lexington, July 8, for the purpose of effecting an organization of the Diocese. The delegates to represent Christ Church at that first convention were then appointed: John W. Hunt, J. E. Cooke, William Morton, Thomas Smith, A. Dumesnil, R. Ashton, Josiah Dunham and Charlton Hunt. And it was resolved that the Rev. Mr. Chapman be asked to perform the service and preach a sermon on that occasion, the exercises to begin at 8 o'clock in the morning.

At the primary convention held in Christ Church, Lexington, there were present two priests, one deacon, and sixteen lay delegates. Dr. Chapman, the sole rector in the Diocese, was chosen to act as President, and Rev. Benjamin O. Peers as Secretary. The other priest present was the Rev. Samuel Johnston, rector of St. Paul's, Cincinnati. In those days of no bishop and few priests, the Church owed its existence and its continuance to the efforts of such devoted laymen as those present on this occasion, viz., Dr. John Esten Cooke, Richard Barnes, the moving spirit of Christ Church, Louisville; John Bustard, Dr. Ephraim McDowell, H. J. Cowan and Frederick Yeiser, of Danville. Proceeding to business, the convention adopted a constitution and appointed delegates to the General Convention. It was resolved to employ lay readers for the parishes that had no minister, and also "to recommend daily family worship in all families of the Church in the Diocese."

Dr. Chapman had learned that Bishop John Stark Ravenscroft of North Carolina, that "Coeur de Lion" of the Church, was in Nashville. So he sent him an invitation to visit the new Diocese. This the good Bishop accepted, being in Lexington, Sunday, July 25, 1829; and on that day and the Tuesday following he confirmed in Christ Church ninety-one persons.

When this history was first written, Mrs. Mary H. Pinckard, who was a member of that first confirmation class, and who in 1894 was the oldest living communicant of Christ Church Cathedral, recalled the events of those far-off times as though they had happened yesterday. She remem-

bered the church as it was then and how Dr. Chapman looked as, having removed his white surplice, he ascended the pulpit and preached in his black gown and black silk gloves. And she recalled how Mr. Palmer, the clerk, who kept a book store and whose wife was a Roman Catholic, had a desk in the gallery, opposite the pulpit, from which elevated post he surveyed the members of the congregation and did their duty for them, calling out over their heads the responses as the minister read the service. The organist then was Miss Abby Hammond, who taught music in Col. Dunham's school and afterwards married Mr. David A. Sayre. These two were loved and respected by everybody because of their great benevolence and invariable kindness to people of all classes, and were called familiarly and affectionately by nearly all their younger acquaintances, "Uncle Davy and Aunt Abby."

In the Church at that time there were no hymnals, the singing consisting mostly of the chanting of the psalms; and it was considered quite an innovation when a few hymns were introduced in the back of the prayer book.

Bishop Ravenscroft, on his visit to Lexington, won many warm friends and admirers; and when news of his death on March 30, 1839, reached here, the vestry of Christ Church passed resolutions of respect and sorrow, and agreed to adopt "the usual badge of mourning" for thirty days.

After the organization of the Diocese in 1829, Dr. John Esten Cooke was the first and only delegate from Kentucky to attend the General Convention held at Philadelphia. This man's entrance into the Episcopal Church was considered one of the great events of Dr. Chapman's ministry. He was a "medical philosopher" from Virginia, and occupied the chair of Theory and Practice of Medicine in Transylvania University. Being aroused by Dr. Chapman's sermons on the Church to consider the question which church of all the denominations most nearly carried out the idea of Christ and the Apostles, he made a most exhaustive study of the matter. He ransacked libraries and read everything recommended to him for light on the subject, and would attend no church until he settled the question with himself. At last he became convinced of "the apos-

tolicity and catholicity of the Episcopal Church" and wrote a powerful and learned argument on the subject, which was celebrated in England as well as in this country. And he lived up to his convictions, becoming a most devoted and zealous worker in the Church.

Near the close of the year 1829, Bishop Brownell of Connecticut came to Kentucky at the request of the General Convention. In his private notebook entitled "Itinerary" he says: "Lexington is the Athens of the West. The country around within a radius of twenty miles the finest in the world. The society highly intelligent, yet plain and simple in their manners. Dr. Chapman's congregation embraces the most valuable part of it. Remember Robert Wickliffe, Dr. Cooke, Mr. Hunt, Mr. Morton, Mr. Harper, Mr. Smith, Mr. Smeads, Mr. Warner, etc. Kentucky is a noble state; fertile soil; fine race of men."

He consecrated Christ Church, Louisville; and we have the authority of Dr. L. P. Tschiffely, in an article in the "Church Cyclopaedia" for the fact that he also on that visit consecrated Christ Church, Lexington. The Bishop confirmed three persons here and it is said he stirred up everywhere great interest in the Church "by the dignity and suavity of his manners and the elevation of his piety."

In 1831, Bishop Meade of Virginia, the Assistant of Bishop Moore, made a more extended tour of Kentucky, consecrating Trinity Church, Danville, and baptizing and confirming many.

Dr. Chapman continued as Rector of Christ Church exactly ten years, resigning in July, 1830. He was a man who possessed unusual talents and attractions. He was much loved and respected throughout the community and he and his congregation parted with mutual sorrow and regret.

Early records of the church in Lexington tell a sad story of a continual struggle to obtain from the congregation adequate financial support for the expenses of the parish. At first sight, in view of the small salaries offered to all incumbents, this would seem to present a discouraging picture of the earnestness of the congregation. But it is hard now to adequately envision the stringencies of the times.

The whole financial position of the state in these early years of the nineteenth century was extremely precarious, so, though we find the following letter of the Rev. George Chapman in 1830 to the vestry very painful, we must realize that the congregation was not wholly indifferent or derelict in the matter. The records of other churches in the city show the same distress. The "McChord Church" or Second Presbyterian Church reports the loss of sixteen families who for financial reasons were obliged to leave the state. Mr. Chapman's letter is as follows:

April 23, 1830

"Gentlemen:

The course I now find myself compelled to take in relation to the rectorship of Christ Church shall be stated as briefly as possible. When I took charge of the parish it was with the fullest determination to retain it to my dying day provided that my manner of life and labour proved acceptable. Most solemnly do I declare that it never entered into my mind that a congregation so generally blessed by a kind providence, with worldly prosperity would have failed to comply with their engagements with respect to the salary tendered to my acceptance. Such, however, has been the result. It has in no one instance been punctually paid, and now after repeated and fruitless efforts to obtain a settlement of the arrearages due me has changed my original determination. In consequence of very liberal exertions to reduce these arrearages, when they had arisen to more than a half year's salary, united to a decided partiality on my own part and that of my family for the congregation, I was induced to remain the last year; it being also estimated by some of the vestry that the sum unprovided for by subscription would probably be obtained in the course of the year from the debts due the church. But nothing beyond the extra subscription was realized. And hence at the close of the year I informed the vestry through Dr. Cooke that I would not engage for the present year unless all arrearages were paid. I communicated this to the vestry and I was verbally given to understand that my terms would be complied with. . . . But the arrearages of more than

two years' standing have not been in the least diminished and a balance is still due for the six months previous to the first of January last. . . .

"It would have been highly gratifying to me to have spent the residue of my life in your service. I never expect in case of prolonged existence to enjoy happier years than those which have passed away in this town."

So the sad story was told—and the vestry, seemingly unable to remedy matters, accepted the resignation; and we can but hope that the debts were finally paid in full.

Returning to the East, Dr. Chapman lived to the good old age of eighty-four, dying at Newbury, Massachusetts, on October 18, 1872.

At a meeting of the pew-holders held August 5, 1830, it was unanimously resolved to invite Rev. Benjamin Bosworth Smith, then in Philadelphia, to take charge of the Church. At first he declined but they wrote again, explaining the trials and peculiar situation of the Church in this region, and urging him to reconsider their offer. If he found it impossible to come, they asked him to recommend some suitable person for the place. So, Mr. Smith decided to accept, and moved with his family almost immediately to Kentucky. He was a native of Bristol, Rhode Island, born in June, 1794. He graduated from Brown University in 1816 and was ordained priest in 1818.

The second convention of the Diocese was held in Danville in May, 1830. At the third, held in Louisville, June 10, 1831, the new Rector of Christ Church, Lexington, was chosen Bishop of the Diocese of Kentucky; but because of some informality in the proceedings, he declined the honor. The next year, however, at Hopkinsville, Mr. Smith was again unanimously elected Bishop, and he accepted.

When Mr. Smith came to Kentucky, no parish had a set of communion vessels, and only one, the Church in Lexington, had either a bell or an organ; and "for more than twenty years the offerings of the Diocese did not exceed the Bishop's traveling expenses to and from the General Convention."

The bell of Christ Church, Lexington, was evidently an object of importance and of pride in the town, because in the vestry notes in 1830

we read: "Ordered that the Church bell shall not hereafter be rung for any other purposes than meetings in the Church, for fire, and for funeral occasions, and before ringing on funeral occasions, for the decease of anyone outside the Church, permission shall be first obtained from the Rector or either of the wardens."

Mr. Smith was consecrated Bishop in St. Paul's Church, New York City, October 31, 1832. He retained his position as Rector of Christ Church in addition to his duties as Bishop until 1838.

Because of the dreadful cholera epidemic of 1833, no convention was held until the October following when a "Day of Humiliation" was observed by the delegates. In this scourge fully one-fourth of the entire number of communicants in the Diocese died; and the same year many more emigrated to Illinois and Missouri. It is said that Bishop Smith and the Roman Catholic priest were the only servants of God in Lexington who always reported for service during those dreary days. The Bishop had even greater sorrow to bear than that caused by deaths in his congregation; his own family was one of the first attacked by the cholera, and his wife died of it. But the "beloved Bishop" was spared, and remained here faithful to his flock, burying the dead and comforting the desolate ones who were left.

In 1831, before he was made Bishop, the new Rector of Christ Church made arrangements to receive a few theological students. First a single room was rented for their use, then a small house near the church.

In February, 1834, the Episcopal Theological Seminary was incorporated, and the existence of what promised to become a flourishing institution was begun. A beautiful house on Second Street was purchased with two acres of ground. The place was bought from Rev. Benjamin O. Peers, who had been conducting there a remarkably successful academy or institute from which he resigned to accept the presidency of Transylvania University. Donations for the support of the Seminary had been solicited in Philadelphia and New York by Dr. Cooke and the Bishop. A library of thirty-five hundred volumes was obtained, mostly through the generosity of Dr. Peers, who remitted one thousand dollars

centre of the city.
I am a beautiful situation
The buildings are all of brick very substantial & painted dark blue –
Episcopal
Theological Seminary
Lexington. Kentucky

Lexington. June 28th 1834

My dear Father

I received your letter yesterday - just in time to answer before the end of the month. - Above I send a plan of the seminary buildings & a rough sketch of the front view - It is what I consider a very pretty place & I have endeavoured to represent every thing with perfect accuracy, even to the cages of the mocking-birds in the portico.

The Bishop will probably return next Thursday. He has been absent nearly three months during which time he has visited all the north western states that are at present without Bishops & has probably travelled more than 2000 miles - He has been as far as St. Louis in Missouri which you will see by the map is near the utmost limits of civilization - The bishop & some of the influential members of the diocese have talked of delegating me to England at some future time for the purpose of buying books for our library; but I tell them that the bishop himself ought to go and that he would be more likely to manage well than myself: Do not you think so? I hope you have seen Mr Stone by this time and received the little box which I sent by him. I will now write a short letter to my mother

Believe me My dear Father
your dutiful Son H. Caswall

Letter to Rev. R. E. Caswall of Wiltshire, England, from his son

of the price paid him for the house to be devoted to that purpose. Dr. Thomas W. Coit, an Episcopal minister, and Dr. Cooke served gratuitously as professors in the Seminary.

Dr. Henry Caswall, an Englishman, and the first ordained graduate of Kenyon College, was the Professor of Sacred Literature, and his salary for three years was contributed by the parishioners of the Church of the Ascension, New York City. For a while, Dr. Caswall was the assistant minister of Christ Church, Lexington. He tells us that during the Bishop's eleven months' absence in the East, besides his duties as professor and the daily morning service and evening prayer in the Seminary, he read the service and preached twice on Sunday, conducted the Sunday school and lectured every Wednesday evening at Christ Church. He adds, "In reviewing these numerous duties, I am disposed to wonder that I did not entirely sink under them, in a climate where the thermometer in summer rises to 100 in the shade, and in the winter, although in latitude 38°, sinks to 40 or 50 below freezing." That migration toward Lexington may not be interrupted, and especially that good churchmen may not be discouraged from settling in our Parish, we venture to remark that the climate has certainly changed since Mr. Caswall's day, or that the extremes he mentions are of rare occurrence. His salary was very small, but he said his labor was its own reward. The number of his students increased, and while there were some bright, interesting young men among them, he found most of his pupils sadly behind in the languages. He taught them Latin and Greek so that they could read their testaments and follow the service in Chapel in these languages. After this they went five or six times through an excellent Hebrew grammar and were able to read the Hebrew Bible. They studied a Chaldee grammar, too, and "one young man of fine talents afterwards commenced the Syriac grammar and read many chapters in the Syriac New Testament. It was also his intention to study Arabic, but unhappily he was induced to abandon theology, and thus his promising abilities were entirely lost to the Church."

The following is a letter written June 28, 1834, by Mr. Caswall in

Lexington, Kentucky, to his father, the Rev. R. C. Caswall, West Lavington, near Devizes, Wiltshire, England:

"The building and grounds cost upwards of 20,000 dollars but were purchased for the seminary for $9,000 by the Diocese of Kentucky. The edifice at the right side of the sketch underneath is the chapel where we have daily morning and evening service. The institution is about 1/3 of a mile from the centre of the city and in a beautiful situation. The principal kitchen is underground. Left half of front lawn planted with acacia trees, right side laid down in grass—beautiful. The buildings are all of brick, very substantial and painted dark blue. It is what I consider a very pretty place and I have endeavored to represent everything with perfect accuracy, even to the cages of mocking-birds in the portico.

"The Bishop will probably return next Thursday. He has been absent nearly three months during which time he has visited all the northwestern states that are at present without Bishops and has probably travelled more than 2,000 miles.

H. Caswall"

To his mother—July 31, 1834:

"The Bishop is an excellent coadjutor in all mechanical operations. He is wonderfully ingenious and has a chest of fine tools and a noble working bench. The Bishop is a small man weighing only 114 pounds and rather dry and shrivelled in appearance tho' little over 40 years of age. He is always the same whether in trouble or in the reverse. Very cheerful with great powers of concentration, and as far as I know him eminently holy in life and perfectly blameless and harmless in conduct. His wonderful labours during the cholera last year obtained for him a high degree of respect and admiration, especially as all the Presbyterian, Methodist and Baptist preachers (with the exception of one negro preacher) ran away during the danger. He has four little motherless children to bring up which he finds a hard task as he is so much absent. His diocese is about 200 miles square and the roads exceedingly bad. He was overturned while on his way home a month ago and cut his head severely."

Dr. John Esten Cooke was a warden in Christ Church and a professor, without pay, in the Seminary. In 1835 he began, at his own risk, the publication of a Diocesan paper called "The Church Advocate." It was issued once a fortnight and was quite a success for a few years, being continued by Dr. Caswall after Dr. Cooke gave it up. The following is the beginning of a quaint poem, copies of which were "distributed by the boy who carried the paper to subscribers living in the town":

"Christmas Address of the Carrier of the Church Advocate to its Patrons."

"Old Thirty-five is nearly gone,
Good Churchmen all, in Lexington!
Soon Thirty-six will be our date,
Good Patrons of the Advocate!
We pray you, lend a little time,
To listen to our humble rhyme,
And get a little information,
Without much trouble or vexation.

" 'What is the Church?' all men inquire:
Some say, 'A building with a spire,
Where gentlemen and ladies go
To lounge away an hour or so.'
Some say, 'The Church, the Kingdom come,
Is every sect in Christendom,
Quakers and Shakers and Socinians,
As many Churches as opinions.
Some say (to whom great praise is given)
'Tis all good folks in earth and heaven
But who they are we cannot tell,
The Church is quite invisible.
If such be then their doubtful state,
What says the 'little Advocate?'

'The Church is all that mighty host,
In every land, in every coast,
Baptized and taught (through heavenly love)
By those commissioned from above
To spread the tidings of salvation,
In every age and every nation.' "

For the few years succeeding 1832, the prospects for the Episcopal Church here were very bright. A Theological Seminary had been established with an able faculty and a valuable library; a Church paper had been started and was well conducted; and a circle of truly brilliant churchmen had gathered here: the Bishop of the Diocese, the Rev. Mr. Peers, Dr. Thomas W. Coit, President of Transylvania after Mr. Peers; the Rev. Dr. Caswall, Dr. John Esten Cooke, the Rev. William Leacock and Hamble J. Leacock, afterwards celebrated as the brave missionary to Africa and called the "Martyr of the Pongas"; and, besides these, many more well known members of the Church. But, instead of the great growth and progress we should have expected as the result of the work of such a company we find, in 1837, trouble and division in the parish over matters of small importance, and a part of the congregation withdrawing, adopting the name St. Paul's, and worshiping in Morrison College. One authority says, "The effort made at that time for the extension of the Church in Kentucky involved too much centralization. The large ecclesiastical force concentrated in Lexington was utterly disproportioned to the condition and strength of the Diocese. It was an enormous head without a body."

Soon, however, matters were adjusted and all the members of Christ Church reunited. But that same year, 1838, "the bright galaxy dispersed"; the band of learned men at Lexington was scattered; the Medical School was moved to Louisville and Dr. Cooke went with it; Dr. Coit returned to the East and the Leacocks journeyed to Tennessee. Mr. Caswall went from here to Indiana, and in 1839 returned to England. After ten years there, he came back to this country and died in Pennsylvania.

His book, "*America and the American Church*," is entertainingly written and attained a wide popularity.

In 1837 repeated efforts were made to secure an assistant minister for Christ Church, one being greatly needed to help Bishop Smith with his numerous duties as both Rector and Bishop. The Rev. A. T. Bledsoe of Ohio was engaged, but held the place for a few months only. In 1838 the Rev. John Ward accepted the office for a short while; and in the same year, during Bishop Smith's absence in the East to attend the Convention, the Rev. Edward Winthrop from Connecticut filled his pulpit. Mr. Winthrop was a professor in the Theological Seminary and also conducted a "Select Class for Young Ladies in the higher branches of the Mathematics, Mental Philosophy, etc."

On his return, the Bishop decided to resign the office of Rector and did so on October 22, 1838. In the meantime the Theological Seminary had not prospered and it was given up. The rectory next door to the church which had been occupied by Bishop Smith was sold but he and his family were granted permission to occupy the Seminary buildings. Here he organized and conducted for several years a young ladies' school.

Perhaps it is not generally known that our Church made the first move towards establishing St. Paul's, Louisville. Christ Church, Louisville, was too young and feeble to think of such an undertaking. So the suggestion came from Christ Church, Lexington, the Mother Parish of the Diocese, and a group of women offered to raise half the salary for a missionary to work among those living below Fifth Street in Louisville. After 1872 Bishop Smith was the Senior and Presiding Bishop of the Protestant Episcopal Church in the United States. In 1875 he moved to Frankfort and built a home there. But much of the latter part of his life was passed in the East. The duties of his office as Presiding Bishop frequently required his presence there, and he was at that time too old a man to endure the discomforts of much traveling. He was represented in Kentucky by his assistant, Bishop Cummins, and afterwards by Bishop Dudley. Bishop Smith died in New York, May 31, 1884. His episco-

pate of thirty-two years was among the longest in the history of the American Church. He was Presiding Bishop for sixteen of these years, being surpassed in that office in length of service only by Bishop White of Pennsylvania, its first occupant who held the place over forty years, and by Bishop Tuttle of Missouri whose tenure was twenty years.

A memorial page in the Diocesan Journal says of him: "He passed away from earth full of praise and honor, as the Patriarch of a branch of God's Catholic Church which in his time had grown from a little one into a thousand. The church in Kentucky thanks God for the 'Good Example' of this His servant sent down to them in unbroken Apostolic Lines out of the Upper Chamber of Jerusalem to Lay on Hands after the manner of the Holy Apostles."

Rev. Richard McCready in his history of the Church at Frankfort says: "The history of Bishop Smith and his family is one of rare self-sacrifice and devotion. Soon after his consecration he relinquished the charge of Lexington with its salary, his only visible means of income, to devote his energies entirely to the work of the episcopate; and he and his family supported themselves by teaching. For years he had a school for young ladies at Kalorama near Louisville. His pupils were devoted to him and to his daughters, who later conducted a successful school in Frankfort."

"Bishop Smith possessed exceptional architectural skill and taste and most of the churches built in his day give evidence of it. He also was skilled in the use of his hands, carving, wood working, and often constructed entire models for Churches. His study at Kalorama, his own handiwork, is fortunately preserved and is now in the Speed Museum on the campus of the University of Louisville."

Bishop Smith gave himself to the welfare and service of the people of the State as well as of the Church. He was chosen as superintendent of Public Instruction and thus doubtless added a small sum to his exceedingly meagre income. A recent number of the Kentucky School Journal (1939) devotes an article to the administration of the Bishop containing the following paragraph: "The work of Bishop Smith as a

churchman caused him to be chosen Superintendent of Public Instruction in 1840. He served the interests of education in Kentucky with the same zeal and enthusiasm he had manifested in his church work. The lectures he delivered in seventy-six of the ninety counties of the state in the interest of education, and the recommendations contained in his report, stamp him as a man of vision and foresight."

He was indeed a prophet, a voice crying in the wilderness in those early days, when educational opportunities were meagre in this land newly reclaimed from the wilderness, whose institutions of learning were still a dream.

The church at Harrodsburg, beautiful and unique in its interpretation of Gothic architecture, is one of the monuments to Bishop Smith. It is said that he often slept in the building during the process of its erection, and much of the carving and woodwork was done by his hands.

A story about Bishop Smith has been often told. It has a legendary flavor and it seems rather fantastic, so that it was usually received with an incredulous look and a laugh. A controversy had raged in Lexington in the early days, when doctrines were much debated, over the valid form of baptism. Sermons had been preached back and forth. It was in the early years of the Disciples' Church and they were very ardent advocates of their own form of belief. Bishop Smith's infant child was brought to be baptized by him. As the service progressed the good bishop suddenly immersed the very young child in the font. Mrs. Smith is said to have screamed with fright. His comment afterwards was, "If there was any virtue in the amount of water, I wanted to have it." In McCready's history of Ascension Church at Frankfort there is to be found additional confirmation of the story as follows:

"Bishop Smith was a great advocate of baptism by immersion, and some of the churches built in his time were thus provided. The writer had heard frequently that the bishop had immersed his own children, of whom there were quite a number, and he had always wanted to ascertain the truth of the report. The opportunity came when he visited Frankfort on the occasion of the celebration of the ninetieth birthday of

Miss Elizabeth Smith, a former parishioner, and youngest daughter of the bishop by his first marriage. When he asked if her father had thus baptized his children, she answered with a merry twinkle in her very bright and mischievous eyes, "Every other one, my dear!" When I expressed surprise at her reply, she said: "Well, you know father's predilection for immersion; so he immersed the first of us; but the ceremony was so lacking in dignity and decorum, that when the second child came, mother would not allow it to be immersed; but by the arrival of the third, she had forgotten about the first, and so father had his way, and immersed that; so every other one of us was immersed, and every other one baptized in the ordinary way!"

The Bishop was buried with other members of his family in the beautiful state cemetery at Frankfort on the hill overlooking the Kentucky River.

A handsome chalice and paten presented to him on the fiftieth anniversary of his consecration, by the Churchmen of New York City, was recently given to Christ Church by a member of Bishop Smith's family. These vessels were used at the service of consecration of Bishop William R. Moody.

In the old records of the vestry we find only one reference to decorating the church for festivals. That was in December, 1830, when Thomas Hart was commissioned to get all the materials necessary for the Christmas trimming. The work was done by the young girls of the congregation. A daughter of Bishop Smith said there were some fine pillars in the old church, and she remembered their pleasure in wreathing these with cedar. Christmas Eve was the Bishop's favorite festival. Mr. Incho, the organist at that time, played inspiring music, and their celebration of the holy night made it a memorable occasion.

Another interesting thing to note, in reading those old records, is how gradually grew the custom of taking up a collection at the services. At first the Church revenues were raised by taxing the owners of pews and renting seats to others, and for large needs subscription lists were resorted to. Subscriptions, by the way, were usually readily promised, even large

sums; but their collection was a slow and difficult proceeding. On December 30, 1822, it was resolved, "that a collection be had at the Church on the last Sunday of every month (except December) and on Christmas Eve, for the benefit of the Church." In February, 1826, it was decided to take up a collection every second Sunday also. This procedure was to last only a short time, namely, until certain alterations on the pulpit and some other repairs had been paid for. In 1833 a box was placed in the church for voluntary contributions for the use of the Diocese, and a collection was to be taken "each Sabbath (excepting the regular ones for other purposes) for painting the Church." Then two years later it was resolved to have a collection every Sunday "for the general purposes of the Church," that taken the first Sunday of every month to be devoted to missions. And though this rule was suspended at times for instance when the rent of the pews was raised, the method was always resorted to again, until it became the invariable custom.

Mr. Winthrop continued to fill the place of the rector of the church until December. The last of that month he petitioned the vestry to release him, and the Rev. E. F. Berkley, a graduate of the Lexington Theological Seminary, was engaged as temporary rector. Soon he was called upon to accept the position permanently.

Mr. Berkley was born in Washington, D. C., September 20, 1813, came to Lexington in 1835, and studied for three years at the Theological Seminary. He was ordained in Christ Church in December, 1838, and the next month he accepted the charge of the Church and remained its honored and beloved rector for nearly nineteen years. He married Miss Sarah Maury of the celebrated Virginia family of that name and they lived on North Mill Street. It was during Mr. Berkley's ministry that it was decided to raze the old church, which had always been regarded as unsafe, and to erect a much larger one. The remains of those parishioners buried in and around the old building were moved to the Episcopal Burying Ground on East Third Street, which had been purchased in 1834. There are many familiar names and quaint epitaphs on these old tombstones, the inscriptions of which are now almost obliterated.

The cornerstone of the present church was laid with appropriate ceremonies on Wednesday, March 17, 1847, the dedicatory address being delivered by the Rev. James Craik, D.D., rector of Christ Church, Louisville. This is the third church building constructed on the site occupied by the little frame house originally used for church purposes. Major Lewinski, a Polish refugee, is said to have made the plans and designs for the new Church.*

All brides ever married in this church should know what one bride did. "She put half her wedding dress in Christ Church bell clapper." That is, she handed over one-half the amount her father gave her for her dress to Mr. Dudley Craig, treasurer of the Church, to buy the clapper for the new bell. We may be sure the peals of the wedding bell were sweeter and merrier in her own ears at least, because of that act of self-denial.

In the year 1847 Henry Clay was baptized. From the very beginning he had been a pew holder and contributor to the Church and was very much interested in the erection of the new building. We are able to give Mr. Berkley's own account of the occasion as contained in a letter written by him in answer to some questions asked him on the subject by Dr. Ryland of this city, who had heard that Mr. Clay had been immersed in one of the ponds at Ashland:

"I baptized Mr. Clay in his parlor at Ashland, at the same time administering the same ordinance to his daughter-in-law, Mrs. Thomas H. Clay, and four of her children, on the 22nd of June, 1847, a few special friends only being present. The water was applied by the hand, out of a cut glass urn, which, among his many rare presents, had been given to him by a manufacturer of such wares in Pittsburgh, Pa. It may interest you to know that in the baptismal service of the Protestant Episcopal Church there are certain questions asked which the candidate is supposed to answer from the book. Seeing that Mr. Clay did not have a prayer book in his hand, I suggested that the use of one might enable

* "From a diary kept by Major P. Lewinski which belonged to Judge Mulligan. Major Lewinski designed some of Lexington's most beautiful homes and some public buildings."—*Lexington Leader*, June 30, 1936.

him more readily to answer the questions. He replied, "I think I shall be able to answer them"; and the readiness with which he answered, and his familiarity with the service, gave evidence that he had made it a personal study, and was ready to stand by his declarations."

Mr. Clay was at the time seventy years old. All his life he evinced the most profound respect for the Christian religion, but he was involved in the turmoil and vicissitudes of public life, which he thought uncongenial to an avowal of his faith. So he would not take the sacred vows of a follower of Christ until he retired from politics, when he felt he could live up to them faithfully and consistently. He was confirmed about a month later, July 18, and that confirmation took place in the Chapel of Morrison College of the University where services were held while the building of the new church was in progress.

Dr. Craik, of Louisville, says: "The delegates to the State Convention at Frankfort in 1849 had the pleasure of meeting in council there the Honorable Henry Clay who attended as a Lay Delegate from Christ Church, Lexington. This great and good man entered into the deliberations of the Convention with all the interest and animation he was wont to manifest on every subject which concerned the well being of his fellow men. Not long before, Mr. Clay had been baptized and admitted to the communion of Christ Church, Lexington. This illustrious man, regarded by the whole civilized world as the foremost statesman of the age, and upon whose wisdom and counsel depended the destinies of his country, coming thus to the fountain of regeneration, to be admitted into the kingdom of heaven by one of the youngest of Christ's Ministers, and in the same simple way in which every little child is received into that kingdom, furnished the most impressive illustration I had ever known of our Saviour's words, 'Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven. Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven.' I have reason to know that Mr. Clay did not make this confession of faith until after a thorough investigation of the foundations of that faith."

Mr. Berkley tells us one little anecdote concerning himself and his famous parishioner. He says: "One Sunday I preached a sermon that had too much of myself and my views in it; I was a young man then." A few days later, after dining at Ashland, he and his host were walking about the beautiful grounds. Mr. Clay praised his recent sermon, complimenting him upon its composition and delivery, but added, "When I go to Church, I like to hear something in the sermon that will guide a sinner to his Saviour." Mr. Berkley says that he accepted the rebuke and felt that it was deserved. He remembered and treasured that saying and was restrained by it whenever he was inclined to preach anything else than "Jesus Christ and Him crucified."

In thinking of Mr. Berkley, everyone recalls how impressive the Church service was as conducted by him. He knew it all by heart and rarely referred to the prayer book. The beauty of his voice and the energy of his manner combined to make a most striking and lasting impression on his hearers. Mr. Merrick, a tutor at Transylvania University, used to tell his pupils, "Boys, if you want to know how to speak, just go down to hear Mr. Berkley."

He was a rather stout man and had a fine tenor voice. At funeral services he generally selected the hymn, "I Would Not Live Alway" and started the tune himself. One could hear several of his clear, sweet notes before others joined in.

For many years during Mr. Berkley's rectorship, Mr. William D. Hulett, a blind man, was the organist at Christ Church. He gave lessons on the piano, too, and was quite a gifted musician. He was much loved, and his faithfulness and general usefulness were appreciated by the congregation, the members of which testified to their esteem by presenting him with what was, in those days, a very rare and valuable gift. This was a copy of the Bible and of the Prayer Book for the blind, printed by the American Bible Society. The books were very large, the Bible being in three volumes, each about two feet square and at least six inches thick. The copies still exist and have been given to similarly afflicted persons in the community.

Mr. Berkley was a man of marked peculiarities, but most charming personality, and he had a wide circle of friends in Lexington outside the members of his own congregation. One gentleman, a Presbyterian, who had been married by Mr. Berkley, was devoted to him and united with others in presenting to Mr. Berkley upon leaving Lexington a handsome silver service as a mark of their affection and esteem. He was revered and loved not only by his own church members, but by the aged whom he had comforted in tribulation, the boys and girls he had baptized and by the little children in the Sunday school. One who was a child then testifies as to the position he held among the latter: "We were led on and encouraged in our efforts by that ever true and faithful Christian soldier, Edward Berkley, our truly beloved rector of Christ Church, whom we all loved next to our own father."

He accepted a call to St. George's Church, St. Louis, in 1858 and passed the remainder of his life in that city. He died in May, 1897.

Rev. James H. Morrison from Pemberton, Virginia, succeeded Mr. Berkley as rector in 1858. In that same year it was planned to improve and extend the church building, which was much smaller than at present. The addition included all the space where we now have the chancel, the organ chamber, the baptistry and the transepts. The old rear wall was not even recessed, but extended straight across the place where the transepts now begin. As the improvements progressed, new additions to the original plan were suggested and the work grew to such proportions that there was not sufficient money to carry it on. After repeated efforts to cut down the cost and to raise the necessary funds, the undertaking was given up for the time; the opening where the walls were incomplete was boarded up, and the church was used in that condition for several years. The chancel was not finished nor the chapel built until the time of Mr. Shipman's ministry. Many people blamed Mr. Morrison for attempting such elaborate improvements without making adequate provision for financing them, and nicknamed the incomplete structure "Morrison's Folly." But we, with our great roomy church and our exceptionally large and beautiful chancel, feel like blessing Mr. Morri-

son for his wisdom in so satisfactorily providing for the needs and tastes of future generations.

On January 24, 1860, a charter, which had been applied for many years before, was granted by the Kentucky Legislature and the vestry was resolved into a corporation. This step was taken to enable the vestry to accept and manage the property of Mrs. John Ward.

At the outbreak of the war, Mr. Morrison, who was an ardent Southerner, moved to Virginia. He was an austere and reserved man, and one of profound convictions and great learning. He resigned as rector of Christ Church July 12, 1861.

On the resignation of the Rev. Mr. Morrison, the Rev. Jacob S. Shipman was called to be his successor, and surely no more fitting choice could have been made. Mr. Shipman was born at Niagara Falls, New York, November 30, 1832. He was a graduate of Yale College and there enjoyed the special instruction of Dr. Joseph M. Clark. He was ordained deacon in 1857 and was admitted to the priesthood the following year. His first charge consisted of two parishes in New York state. Later he accepted the rectorship of Christ Church, Mobile, Alabama. Thence he was called to Christ Church, Lexington, on September 17, 1861. He took charge of his new parish on October 13 of the same year.

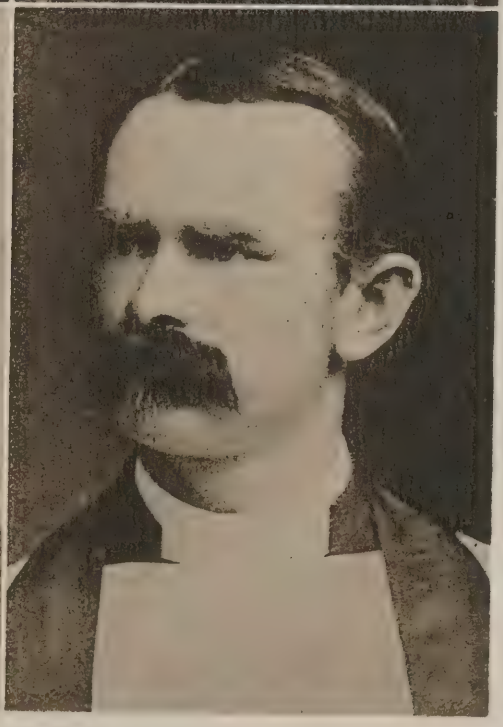
The state of affairs could not have been very encouraging to the new rector, for the improvements on the church were in an unfinished condition, with no apparent hope of their completion. But with his coming there seems to have arisen a new determination among the church members, for steps were taken the next year to carry on the work. The vestry met for some time every Thursday afternoon to cooperate in soliciting subscriptions for the building. The sum of two thousand dollars was borrowed from Mrs. Ryland, one of the active and liberal members of the church. An additional thousand was ordered to be obtained a few weeks later. The organ chamber was erected at a cost of four hundred dollars, Mr. Frank Fitch donating one hundred and fifty dollars for that purpose.

A few months later the last part of the money from the estate of the

Rev. E. H. Berkley
1839–1858

Rev. J. H. Morrison
1858–1861

Rev. J. S. Shipman
1861–1877



Rev. Thomas Allen Tidball
1878–1884

Rev. John Ward was paid to the Church treasurer, and was ordered to be appropriated to the payment of the debt on the new chapel, then in course of erection. Later, the sum of seven thousand five hundred dollars was subscribed by the members of the parish, and, although this was not quite the amount needed, the work was pushed forward to its completion. Money was probably borrowed from the Theological Seminary Fund, for the purpose of finishing the payments, as the Church was afterwards in debt to the Fund for several years.

We know today little of the strenuous efforts put forth to procure the means to carry on this undertaking; but we enjoy the results; and, glorying as we do in the increased beauty of our old church, we give heartfelt thanks to those who labored towards that end.

In March, 1864, on Easter Monday, we have the first record of a meeting in the new chapel.

After the publication of the History of Christ Church Cathedral in 1896, a letter was received from Mr. Frank Fitch, a former member, which adds a few facts to our knowledge of our present Church building. He said: "When the church was enlarged, the first plans and work under them proved to be unsatisfactory. A change of some members of the vestry, a new building committee—the rector, Rev. J. S. Shipman, Charles S. Bodley and myself—and change of architects brought into service the man who planned the original nave, and carried throughout the enlargement the same beautiful design. A clumsy wall had been put across; that was torn out, the transepts put on and the advocates of an organ space at the end of the choir prevailed, so the organ could be moved from the gallery. One vestryman claimed it would cost one hundred and fifty dollars, and they had not the money. I wrote a check and that settled the matter." So Christ Church is built by acts of devotion! Mr. Fitch continued: "I was superintendent of the Sunday School from 1858 to 1868; was vestryman same length of time and warden nearly as long, was a member of the choir, and for about five years led the blind organist to his seat at the organ, attended his stops for him, and told him when the moment came for him to play.

"I went to the chapel very cold mornings at 2 a.m. to start the fires so as to have the stoves hot by the time of service."

This truly is a model of devotion and dedication to the Church of Christ.

The Rt. Rev. George D. Cummins, D.D., was consecrated assistant Bishop of Kentucky in Christ Church, Louisville, November 15, 1866. He was born in Kent County, Delaware, December 11, 1822. Before coming to Kentucky he had held the following charges: Christ Church, Norfolk, Virginia; St. James, Richmond, Virginia; Trinity, Washington, D. C.; St. Peter's, Baltimore, Maryland, and Trinity Church, Chicago, Illinois. His degree of Doctor of Divinity was conferred on him by Princeton College. He was a delightful preacher, being distinguished for the rhetorical beauty of his sermons. In November, 1873, he resigned his office and withdrew from the Church. The following month he presided at the organization of what is commonly known as the Reformed Episcopal Church. He was formally deposed from his office and ministry as a Bishop of the Church by the Presiding Bishop June 24, 1874.

In June, 1875, the Rev. Mr. Shipman was elected to the Bishopric of Fond du Lac, Wisconsin. The vestry and four hundred of the congregation drew up a petition protesting against his acceptance. The Episcopate was declined and Mr. Shipman also refused the degree of D.D. that had been conferred by Racine College. Later, however, he accepted the same degree from Trinity College. The degree of D.C.L. was also conferred on him by Kenyon College.

In 1866, Christ Church Seminary was established at Lexington by the Rev. Silas Totten, D.D. It continued to be a large and prosperous school for many years. Its principal, Dr. Totten, was a man of great learning and high standing in educational ranks. He was born in New York in 1804; was a tutor in Union College for some time after his graduation there; for three years was Professor of Mathematics and Natural Philosophy in Trinity College, Hartford, Connecticut; and was then called to its presidency, which office he held for twelve years. Afterwards he held a professorship in The College of William and Mary, and

Chapel at Old Episcopal Cemetery

was President of Iowa State University. Being in Holy Orders, he held charges once or twice for a short time, and frequently officiated in Christ Church during his residence in this city. His death occurred here in 1873. The Seminary was from that time until 1884 successfully conducted by his daughters. The school was strictly a Church institution; and it is to be regretted that it passed out of existence.

One of the first missionary efforts put forth by the Church by which permanent results were accomplished was the establishment of a mission at Sandersville. The place was a little manufacturing village about three miles from Lexington. Every Sunday afternoon a number of the congregation with the rector and sometimes the blind organist, Mr. Hulett, drove out to conduct the Sunday school there. The mission was continued for some time.

The Church owes a great debt of gratitude to the memory of Mr. John S. Wilson. To him is due the preservation of the memorial tablets in the church, and perhaps, also, the existence of the records of the vestry. He was instrumental in procuring the safe in which the records and the Church registers are kept. He served for many years as a member of the vestry, and when in 1879 he moved from this city to Louisville, resolutions were drawn up by the vestry expressing their regret and sense of loss in his departure. His Christian character was manifested by his great benevolence and attachment to his Church. He was a devoted friend of Kentucky's famous sculptor, Joel T. Hart, and all artists who came here in need received ready sympathy and support from him.

On November 26, 1877, the rector, the Rev. J. S. Shipman, D.D., tendered his resignation in order to accept a call to Christ Church, New York City. The vestry had passed resolutions previously, on hearing of his call, asking him, if possible, to remain, and his decision to leave was received with deep sorrow by his congregation. In his pastorate of sixteen years, he had made for himself a host of friends who regard him still with the sincerest affection. He was a man of scholarly attainments and an eloquent preacher. He drew to the Church men of all classes, most notably those who had not been regular attendants. Men of intel-

lect came to hear his sermons and found in them not only mental food, but spiritual as well. He was bright and genial in disposition, with a warm and generous heart. In self sacrificing devotion to duty, he more than once relinquished his summer vacation to remain by the bedside of a sick parishioner. He came to our city in troublous times, when not only friends were estranged from each other, but when even families were divided. With great wisdom and prudence, by refraining always from an expression of his own views, he maintained in the church that unity which he deemed should be found there at all costs.

We quote a few words from an address to the Lexington Bible Society by Dr. Lyman Beecher Todd, Dr. Shipman's personal friend: "Of Mr. Shipman's usefulness as pastor, and also of his admirable administrative ability, the venerated Bishop Smith, on visiting this parish and administering the rite of confirmation to the largest class ever presented in the history of the Church, remarked in the presence of the speaker: 'This Church here at Lexington is greatly blessed in a rector; Shipman has an old head on young shoulders; and I do believe he is the only man in America who, when every Protestant church in Lexington has divided during this war, could have held this Church together.' Pure in spirit and with a warm heart, he gave comfort to the afflicted and sorrowing, and with bright intelligence and genial nature carried gladness everywhere. He will ever have a green spot in many, many loving hearts."

Dr. Shipman was the rector of Christ Church, New York, until his death. His son, Herbert, was also a clergyman of the Church and was chaplain at West Point, and was suffragan bishop of New York until his death in 1930. In 1882, the Macalester Home for needy and infirm women, which was presented by Mrs. Eliza Brand Woodward, was formally taken charge of by the Church. The Home had been opened for inmates during Dr. Shipman's time.

Some time after the resignation of Dr. Shipman, the Church was offered to the assistant Bishop, Rt. Rev. T. U. Dudley, D.D., to hold with an assistant minister. Bishop Dudley expressed his personal willingness to accept such a position, but stated that he could not act in the

matter without the consent of the Council, which would not convene until May. It seemed impossible at that time to defer the matter till then. So, after due deliberation, on the 12th of March, 1878, the Rev. Thomas A. Tidball, of Portsmouth, Virginia, was called to officiate here. He entered upon his duties soon afterwards, and preached his first sermon as rector of Christ Church on Easter Sunday.

Dr. Tidball was born near Winchester, Virginia. He began his career by studying law, but soon abandoned that for the ministry. He studied for three years in the Theological Seminary of Virginia and was ordained deacon by Bishop Whittle. His first two charges were in his native state, those of Accomac and Trinity Church, Portsmouth. In the latter beautiful colonial church he was ordained priest by Bishop Johns. Thence in 1878 he was called to Lexington. Dr. Tidball had not been here long before he became deeply interested in missionary work among the colored people in this city. In 1880 the chapel known as St. Andrew's, on Fourth street, between Upper and Limestone, was purchased for their use. For several years Dr. Tidball conducted entirely the work of this Mission, and left it well organized and in a prosperous condition, the congregation being under the charge of a minister of their own race. While in Lexington Dr. Tidball tried to form a Woman's Guild in the parish, but this was not accomplished until after his departure. This most admirable body has continued ever since.

Dr. Tidball resigned as rector of the parish on December 19, 1884. His resignation, after a stay of six prosperous years, was received with deep and heartfelt sorrow, for it was felt that the Church in Kentucky had suffered an incalculable loss. Always blessed in her pastors, she had not been less so this time, for Dr. Tidball was a man of high and noble character. He was a scholarly, as well as a spiritually minded man, and was a preacher of great power and wide note. His works in our parish speak for themselves and no rector of ours was ever more loved and admired.

He went from here to St. Paul's Church, Camden, New Jersey. Of his work there, Bishop Scarborough said it was "a little less than marvelous."

In 1893 he was called to the Church of the Epiphany in Philadelphia. He received marked distinction in several ways. His degree of Doctor of Divinity was conferred by the College of William and Mary. He was elected Professor of Systematic Theology at the Divinity School of Philadelphia, and in 1892 was chosen Missionary Bishop of Japan, but both of these honors were declined. He later became professor at Sewanee, where he remained until his death.

In May, 1884, the venerable Bishop Smith passed away and the Rt. Rev. T. U. Dudley, D.D., succeeded to the episcopate of the Diocese. He was born in Virginia September 26, 1837, studied at the University of Virginia and taught Greek in that institution before he was twenty-one years old. Afterward he studied for the ministry in the Theological Seminary of Virginia, near Alexandria. His first charge was at Harrisonburg, Virginia. He then became rector of Christ Church, Baltimore, until he was elected assistant Bishop of Kentucky. He was consecrated January 27, 1875, and in the early spring of that year visited Lexington and stood for the first time in the chancel of Christ Church. Dr. Shipman was the rector, and Bishop Dudley made the following statement concerning the condition of the parish: "Christ Church impressed me at that time as being one of the very strongest parishes in the country. The communicant list was large, the attendance upon the services most satisfactory, the devotion to the rector intense, and the consequent interest in the work of the Church most enthusiastic."

The duties of the assistant Bishop were very numerous and his responsibilities great, for Bishop Smith, being Presiding Bishop of the Church, was obliged to spend most of his time in New York. But the position was most satisfactorily and admirably filled. During the interval between Dr. Shipman's resignation and Mr. Tidball's coming, Bishop Dudley frequently conducted the Sunday services and spent much of his time in Lexington. Both Bishop and people profited by this opportunity to become more closely acquainted. He won many lifelong friends, and they found that to know him better was to love and admire him the more.

In the spring of 1885, a part of the congregation desiring a system

of free pews and a more ornate form of worship withdrew and organized St. John's parish in this city. A very beautiful and churchly building was erected. The lot on East Main Street, facing Rose Street, was the gift of Mr. J. Esten Keller. There were a number of memorials in the church, including one very handsome window to the Harper and Campbell families.

Although St. John's Church continued for more than ten years it was finally sold because of a heavy debt. The majority of the congregation returned to Christ Church, but a number of these families later became associated with the Church of the Good Shepherd when it was established in the east end of Lexington.

While the Church was without a permanent rector, the Rev. Mr. Pentz officiated during a great part of the time, as did also the Rev. George Stansbury. Mr. Stansbury was a deacon in the Episcopal Church and during the many years of his residence near this city he frequently assisted in the conduct of divine service in Christ Church. He was a member of the vestry and a faithful worker.

The Rev. Edward H. Ward was called to the parish April 27, 1885. Mr. Ward was born in Campbell County, Virginia, December 18, 1849. He was educated at Roanoke College in his native state and studied for the ministry later at the Theological Seminary near Alexandria, Virginia, where Dr. Tidball also studied. He was made deacon in June, 1873, and the following year was admitted to the priesthood by the Rt. Rev. John Johns, D.D., Bishop of Virginia. He had charge of a parish while a deacon, and was assistant minister of St. Paul's Church, Petersburg, Virginia, in 1874. After that he held several charges in California, and was called to Lexington from St. John's Church, Stockton. While in Lexington, he received the degree of Doctor of Divinity from his Alma Mater, Roanoke College.

During the month of January, 1888, a Mission was conducted in Christ Church by the Rev. Dr. H. M. Jackson, of Richmond, Virginia, who later became bishop coadjutor of Alabama.

In October of the same year, one of the most important and beneficial

works of the church was undertaken and carried to completion, namely, the establishment of the Mission on South Broadway. The lot for the purpose was given by Mr. J. Q. A. Hayman and eighteen hundred dollars was raised by subscription. The furnace and organ were donated, thus greatly reducing the expense. It was called the Chapel of the Good Shepherd. As soon as the Chapel was completed, an assistant minister, the Rev. William C. Barnes was called to conduct the work there. Mr. Barnes remained but a little more than a year, resigning to accept another charge. In May of 1891, Mr. Richard L. McCready succeeded Mr. Barnes. He came from Louisville as Lay Reader and Candidate for Orders to study under Dr. Ward. In the following December he was ordained Deacon by Bishop Dudley, and served very successfully for two years. During his short stay in our midst, he showed a great devotion to duty, and ability and faithfulness in his profession. He was called to the Church of the Ascension in Frankfort, Kentucky, where he was ordained Priest, and later became Dean of Christ Church Cathedral, Louisville.

A work which originated in one of the societies of the Parish should be mentioned here. In 1890 the Woman's Guild purchased the Gratz property on East Short Street to be used as a hospital. The name Protestant Infirmary was given to it. No charity has accomplished more good in our city than this institution. It attracted to itself the contributions and labors of our own most generous and devoted members and those of many friends outside the Parish. Many additions and improvements in the buildings were made, until the Infirmary was considered one of the most complete hospitals in the South. Its school for nurses was the only one in the city and was an agency of incalculable value. The work of the Infirmary from the beginning was chiefly charitable.

The work of the Church went along quietly for several years, with a steady growth. Perhaps the greatest material improvement was the purchase of a new large pipe organ in 1892.

We recall with great pleasure the Mission conducted in our church in March, 1895, by the Rev. Dr. Barrett, who has since passed to the

Church Triumphant. Dr. Barrett was a preacher of wonderful force and power; and the ten days of his stay here will be long remembered.

The Diocese so grew and prospered under the care of Bishop Dudley that in 1895 it was considered advisable to divide the large territory into two dioceses. The Council to decide this important matter met in the Cathedral at Louisville, pursuant to a call from the Rt. Rev. Dr. Dudley, Bishop of the Diocese. The committee appointed at the last regular session of the Council to investigate the matter of the division of the Diocese reported favorably and urged the taking of this step. Their report was adopted unanimously; and the matter was referred to the next General Convention. It was agreed that the Theological Seminary Fund of twenty-eight thousand dollars should by the authority of a decree of the court be transferred to the Episcopate Endowment Fund, then amounting to twelve thousand dollars; and in case of the division of the Diocese that this fund should be divided equally between the two Dioceses. The division became necessary because of the growth of the Diocese, the territory under these conditions being deemed too large to be under the care of one Bishop. Then, too, it was realized that in this way the missionary work in the Eastern portion of the Diocese would be advanced.

The General Convention which met in October, 1895, gave its consent to the formation of a new Diocese within the state of Kentucky. The Primary Council of the new Diocese was held in Christ Church, Lexington, December 4, 1895. It lasted two days, and much business connected with the Diocese was transacted. First, the name of the Diocese of Lexington was unanimously agreed upon. Then the election of a Bishop was in order. Several clergymen were nominated, all of them eminent, but the choice finally fell upon the Rev. Lewis W. Burton, then rector of St. Andrew's Church, Louisville. The election was made unanimous.

Bishop Dudley stood among the highest in the esteem and affection both of men outside and of those within the Church. He was justly celebrated throughout the country for his great intelligence, for the breadth and liberality of his views and for his powerful and winning eloquence.

He said, "During all these years, from 1875 to 1896, Christ Church was to me one of the best beloved congregations over which I had been Overseer, and when the division of the Diocese came, natural and necessary, one of the sorest trials it brought to me was the sundering of my connection with that parish; and now it has, wisely as I think, become the Cathedral of the Diocese of Lexington, which means, as I understand it, the central Missionary Agency, the home of the Bishop, whence shall radiate an influence for unity of purpose and of works throughout the whole Diocesan district. I can but pray God, as I do with all my heart, that the strength of the Cathedral may become speedily tenfold that of the parish in its palmiest days. I know the wisdom and the devotion of the Bishop into whose hands I have surrendered this charge, and I am confident that nothing of leadership will be lacking; and that success will depend upon the faithful following of his people."

Bishop Burton was born on the 9th of November, 1852, in Cleveland, Ohio, where his uncle and his father were for many years rectors of St. John's Church. He graduated from Kenyon College with the first honors of his class in 1873, receiving the degree of A.B. and afterwards A.M. He studied for the ministry in the Philadelphia Divinity School and was ordained priest May 15, 1878, in St. Paul's Church, Cleveland, by Bishop Bedell. He held the successive charges of All Saints' and St. Mark's, Cleveland, Ohio; St. John's, Richmond, Virginia, and St. Andrew's, Louisville, Kentucky. At both of the last named churches he accomplished a remarkable work in building up the parishes.

On December 9, 1896, the Rev. Dr. Ward handed his resignation to the vestry, having previously received a call from St. Peter's Church, Pittsburgh, Pa. Although the vestry requested Dr. Ward to reconsider his resignation, it was not withdrawn, but took effect January 6, of the following year; and in the same month he moved to his new parish. Deep sorrow was felt and expressed by all the congregation at the loss of one of our most able rectors.

The church under Dr. Ward made great progress. Many of the present church organizations were formed. Among them were the Brother-

hood of St. Andrew, the Altar Guild, and the Woman's Auxiliary. Dr. Ward was a man of unusual ability as a scholar and a delightful preacher. He manifested, also, fine executive ability, conducting the affairs of the parish most admirably. Never had its finances been better managed. He won the respect and unfeigned love of his parishioners, who wished him great success in his new and broader field of labor.

During the months succeeding the departure of Dr. Ward, the question of making the Church the cathedral of the Diocese was discussed in the vestry and generally throughout the congregation. The Bishop had already honored Lexington by choosing that city for his home. Funds had been collected; and the Episcopal residence on Sixth street was under way. This building was finally completed during the winter of 1897-8. Formal action upon this important matter was taken March 8, 1897, when the vestry officially offered the Church to Bishop Burton as his Cathedral with certain provisions. A parish meeting was called for March 15 which ratified the action of the vestry. The Bishop notified the vestry on the 9th of April of his acceptance of their offer of the Church, and nominated the Rev. John Neher Lewis, Jr., as dean of the Cathedral. The vestry elected Mr. Lewis, who was at that time rector of Grace Church, Honesdale, Pennsylvania, and shortly afterwards he accepted the call.

Dean Lewis was born at Annandale-on-the-Hudson, Duchess County, New York, January 18, 1869. He entered Williams College in his Sophomore year and graduated from that institution in the class of '89. He then studied for three years at the Berkeley Divinity School at Middletown, Conn., under Bishop Williams, and was ordained deacon in June, 1892. In the same year he became assistant minister to Rev. Dr. Rainsford, rector of St. George's Church, New York City. He had officiated in several parishes during his seminary course, and was ordained priest in 1893 by Bishop Williams. On July 1, 1894, he accepted a call to the rectorship of Grace Church, Honesdale, Pennsylvania, and held this position for the three years immediately preceding his coming to this city.

An important addition was made to the Cathedral clerical staff by the arrival of the Rev. H. H. Sneed, who was appointed to conduct services at the Chapel of the Good Shepherd. Mr. Sneed served for a long time in our Diocese and was known to many of this Parish in his connection with the church at Middlesborough. He was also rector of Holy Trinity Church, Georgetown, and Missionary at Nicholasville, where he held services at the Mission Chapel every Sunday and Tuesday evenings.

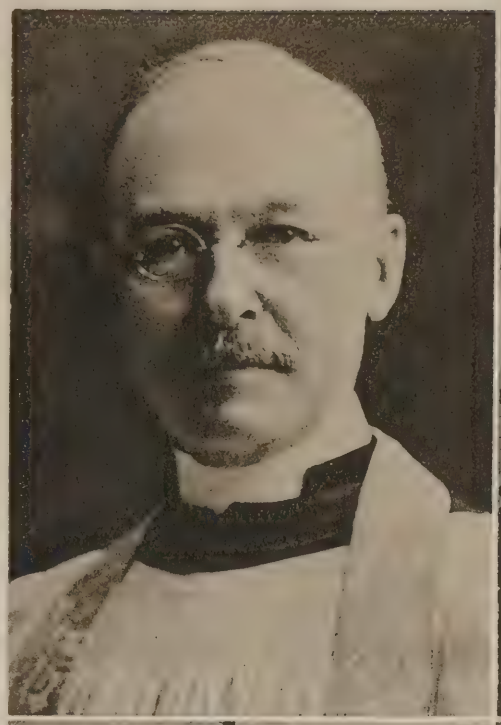
Mr. Lewis had his first experience in the ministry at St. George's Church, New York City. There he was concerned with the work of the Church as a social force, so his effort was to make Christ Church a working force for good in the community more than ever before.

He had the problem too of making the church into the Cathedral, which necessitated changes in order and practice. He was interested and active in building up the Sunday School.

He made careful efforts to free the pews in the church, first declaring them to be free for the evening service. He found that the church was in need of many repairs, as much of the available resources of the church had been used to carry on the work of the Good Samaritan Hospital and little had been expended on the church itself. Under his direction the roof was repaired and the interior of the church was redecorated. A boys' vested choir was begun for the vesper service. The work at the Good Shepherd Mission on South Broadway was carried forward and enlarged. A house next door to the chapel was rented and used as a community house and a library.

Through the efforts of Dean Lewis and others in the congregation the other churches in Lexington were drawn into more active participation in the Protestant Infirmary, relieving Christ Church of a little of the heavy burden it had carried.

Dean Lewis' twin daughters both died in the three years in which he lived in Lexington and, as his wife was not in good health, in August, 1900, he resigned his charge to accept the position of assistant rector at St. John's Church, Waterbury, Conn. He later became rector and remained there for more than forty years, until his death in 1940. One



Rev. E. H. Ward, D.D.
1885–1896

Rev. John N. Lewis, D.D.
1897–1900

Rev. Baker P. Lee, Jr.
1901–1905

Rev. William Theodotus Capers
1905–1912

of the most notable facts of his ministry there was his remarkable success in choosing and training young men as his assistants. Thirteen of these curates known as "Dr. Lewis' boys" came back to Waterbury for a service of dedication of a memorial tablet to Dr. Lewis. Among them were three bishops, Bishop Dallas, Bishop Hobson, and Bishop Ludlow. One curate, Dr. Elmore McKee, is now rector of St. George's Church in New York; and other clergymen prominent in the church were in the group.

Resolutions of the vestry concerning Dean Lewis, July 23, 1900: "His ministry has been too short, too successful and too promising to justify his surrender of it except for the most compelling consideration of duty.

"The zeal and efficiency of his too short ministry amongst us, his wide and growing influence for good in our whole community, the pleasant and cordial relations between this and other churches in our city, which were becoming constantly more manifest under the guidance of his Catholic spirit and practice, his position and usefulness in the Diocese have all united to give promise of increasing fruitfulness in his work in this Parish and of ever enlarging opportunity for Christian service. We therefore deeply regret his decision and feel keenly the loss which it means to all the interests which have been helped by his ministry."

The Rev. Robert C. Caswell supplied the pulpit of Christ Church during the interim between Dean Lewis and the coming of the Rev. Baker P. Lee. The vestry thus expressed their regret at his departure for another field of service.

"We place on record our warm appreciation of his zealous and faithful ministrations and testify to the high personal regard he has inspired in our congregation."

The Rev. Baker Perkins Lee, Jr., of St. Peter's Church, Columbia, Tennessee, who had been called to the Cathedral, was instituted as dean. Mr. Lee was a Virginian and had held parishes in Virginia and Tennessee.

Concerning the Rev. Baker P. Lee, the vestry said on April 10, 1905: "His ministry amongst us has been most laborious, zealous and fruitful in results which, we trust, will long survive his going away. As a preacher

he has been earnest, eloquent and persuasive; as a citizen he has been at the front in every good work for the upbuilding of the community and the establishment of civic righteousness in our midst, and as a man he has not only endeared himself to his own people, but, by his winning personality and the charm of a genuine and gracious manliness, has brought many others under influences which have made for their good."

Dean Lee instituted the first completely vested choir and changes were made in the chancel to provide stalls for the proper seating of the larger choir.

In 1901 the Rev. Alexander Patterson was called to be assistant rector in charge of the Good Shepherd.

In January, 1902, a committee was appointed to receive and attend to the placing of a memorial tablet to the Rev. Edward F. Berkeley, to be presented by his daughter, Mrs. Patriarch. The Rector's Aid Society organized during this period was composed largely of the younger women in the parish who worked under the direction of Dean Lee.

Dean Lee's work was outstanding in its success with the men of the Parish. His influence here was very marked. He was a man of striking personality; and was generally regarded as a very eloquent preacher. He attracted large congregations to the church and many were confirmed under his leadership. Upon his resignation in 1905 he accepted a call to Christ Church, Los Angeles, California.

The third dean chosen for the Cathedral was the Rev. William Theodotus Capers, who came to Lexington from Trinity Church, Asheville, North Carolina. He was a South Carolinian by birth and was from a family of clergymen. His grandfather was Bishop Ellison Capers of the Methodist Church.

Dean Capers took up at once the matter of free pews. He began by inducing the vestry to declare the pews free at the afternoon service.

Again in 1902 the vestry announced that the pews were to be free at evensong. The men's Church Club took up the matter of a free church in earnest and carried it forward vigorously. They urged members and organizations to write and to send resolutions recommending action on

this important step. The church had subsisted for almost one hundred years upon the sale and rent of pews, so it was truly a revolutionary step when finally in 1906 all pews were declared free. When we read of the struggles and trials that marked the old procedure and see how often members of the church had to be solicited to pay off old debts, we realize how much better is the system in which all members of the congregation do their part and bear their proportionate share of the financial responsibilities of the Parish. The ideal of a free church open to all the people on equal terms is now universally regarded as the only Christian way of administering a parish.

Some further efforts were put forth to make the financial basis of the parish more secure by the introduction of the duplex envelope system.

Dean Capers also began the practice of keeping the church open at all hours of the day, to be available for prayer at all times.

The Mission of the Good Shepherd continued for many years at its first location on South Broadway. At the time of its erection it was the only church in the vicinity, and its work grew and developed encouragingly. Soon, however, missions of other denominations opened in the immediate neighborhood and the size of the Good Shepherd congregation diminished markedly. As the new Aylesford subdivision was developed at this time, members of Christ Church opened a Sunday School on East High Street. Miss Lucy Walby and Mr. W. H. Warren were chiefly responsible for this new project. Soon a lot was bought on the west side of the site of the new Maxwell School grounds. The chapel building on South Broadway was taken down in sections and moved over to the new location and a large parish room built in the rear. Mr. John King and Dean Capers were largely responsible for the success of this undertaking. The rebuilt chapel was opened in 1906. Under Dr. Richard Wilkinson the chapel was enlarged and the congregation appeared to be making real progress when a calamitous fire entirely destroyed the building with all furnishings and memorials.

The Men's Club of the parish, which had grown to be a strong organization, conceived the idea of moving again; so the property on Maxwell

Street was sold and a lot on East Main Street and Bell Court, the site of the present building, was bought. There the "Bishop Burton Parish House" was erected and church services and all activities were carried on for several years.

At the urgent request of many of the congregation, in October, 1916, Dean Capers advised that it seemed wise now to recognize the Good Shepherd as an independent congregation and to assign the property to the trustees of the Diocese to be held as an organized mission. This was agreed with the provision that Christ Church would carry the interest on the debt on the property for five years, if the Good Shepherd congregation would pay off one hundred dollars of the debt every year. For many years thereafter, Christ Church gave two hundred dollars of its Easter offering to the Good Shepherd.

It soon became evident to Dean Capers that there was great need of a larger plant for the Cathedral. The chapel, though affectionately regarded by many of the members of the congregation, was not a suitable place to conduct the work of a modern Sunday School; there were no vesting rooms for the choir, no working space for any of the organizations. The dean brought to the vestry letters from various clergymen telling how much their work had been aided by the erection of a parish house for their church. Mr. Henry M. Tilford, of New York, a former vestryman of Christ Church, offered to give fifteen thousand dollars towards the erection of such a building if the congregation would raise an equal amount. This sum was insured by subscriptions and by a generous Easter offering in 1911. Plans were prepared and arrangements were made to go ahead with the work.

In October, Dean Capers was called to the rectorship of the Church of the Holy Apostles in Philadelphia. He was a most beloved man and his loss was felt deeply. He left the last of November for his new charge. There he remained only a few years when he was elected Bishop Coadjutor of West Texas. He moved to San Antonio. On the death of the bishop, the Rt. Rev. J. S. Johnston, he became bishop of that diocese, and remained there until his death in 1943.

Church of The Good Shepherd, circa 1900 (TOP)
Church of The Good Shepherd, 1946 (BOTTOM)

It seemed very sad for Dean Capers to leave before his dream of a Parish House for the Cathedral should be realized, but he returned when the cornerstone was laid on March 26, 1913, and made the address on that occasion. He returned at other times and saw how useful his project was in the Parish life.

Dean Capers was a man of rare personal charm and genial disposition. He had a genuine interest in each member of his congregation and was greatly beloved by all of them. The impression that he made on everyone, besides one of a joyous, happy nature, was one of deep personal piety and dedicated life. His two younger sons fulfilled his ambition for them and carried on the family tradition by becoming clergymen, William now at St. Michael's Church, Charleston, South Carolina, and Samuel, Rector of Christ Church, San Antonio, Texas.

Upon the resignation of Dean Capers, Bishop Burton submitted to the vestry the nomination of the Rev. Robert Kinloch Massie, D.D., professor of Ecclesiastical History, Christian Missions, and Canon Law at the Episcopal Theological Seminary, Alexandria, Virginia. In this the vestry concurred, Dr. Massie accepted the call, and on February 1, 1913, he arrived in Lexington to assume his duties as dean of the Cathedral.

Although the plans for the Parish House had been completed in Dean Caper's time, certain alterations in the church itself were also proposed. In the interest of perfecting the symmetry of the church building, Dean Massie insisted that further study be given the question of opening up the south side of the choir, making it correspond with the north side, and placing the robing room within the new structure. This was done—structural improvements were made and a most gratifying increase in the light and the spaciousness of the building was achieved. The total additional cost was only fifteen hundred dollars. We shall always be grateful to Dean Massie when we enjoy the added beauty of our church.

The cornerstone of the Parish House was laid on March 26, 1913. A new building committee composed of Dr. W. B. McClure, Charles Edge, and John Marston supervised the construction. Mr. Marston, who had recently resigned his position with one of the railroads, gave almost

his whole time and attention to the progress of the building. A new foundation was put under the chancel in preparation for the installation of a new marble altar and reredos.

The completed building soon demonstrated its worth not only to the parish but to the community as well. The Sunday School throve in its commodious and well-planned rooms, and under Mr. Marston's keen and active supervision increased in both membership and efficiency. Other organizations quickly found new methods of work and further opportunity for social activity and cooperation.

During the World War, under the presidency of Mrs. George Hunt, the American Red Cross made its headquarters there, and the whole building was a centre of activity. The work rooms on the first floor and the packing rooms in the basement were constantly in use by numbers of busy workers.

The years 1913 and 1914 were marked by the addition of many gifts and memorials to the church. Two new memorial windows were installed in the new south bay, the gifts of Mrs. Bettie Brand May and Mrs. Louise Goodloe Falconer.

A marble altar, reredos, wainscoting and altar rail were given by the Pearce family in memory of John Pearce.

A new lectern Bible was given by Mrs. Avery Winston, and a sounding board over the pulpit by Mrs. June Smith in memory of her husband.

Mrs. Rosa Johnson Rhett left a handsome legacy with which to install and endow a chime of bells in memory of her mother, Mrs. Rosa Vertner Jeffrey.

The wooden altar formerly in the Cathedral was given to St. Mary's Church, Middlesboro, Kentucky.

The choir stalls were rearranged and the vestry passed a resolution stipulating that the stalls should not be taken up or moved for weddings.

During the early years of Dean Massie's ministry, several movements were started to improve social and moral conditions in Lexington. The Moral Improvement Committee and the Social Uplift League were two organizations that began this work. Dean Massie gave to them his ear-

nest and ardent support. Great good was accomplished in arousing the social conscience of Lexington and in removing some of the evils that threatened the health and well being of the community.

In February, 1914, Dean Massie announced that he would not perform any marriage service wherein a certificate of freedom from social disease of the man participating was not furnished. This action preceded by many years the enactment of similar state laws.

Under Dean Massie's guidance, plans were adopted for a rotating vestry. Four vestrymen were to be retired every year and to be ineligible for re-election for a year. This plan has been eminently satisfactory, giving as it does an opportunity to enlist the interest of a larger number of people in the active work of the parish.

On May 21, 1917, a disastrous fire in the neighborhood threatened the Cathedral, but due in part to the fact that the belfry had been recently protected by metal screening, the Cathedral escaped harm. The Second Presbyterian Church just above it on Market Street was entirely destroyed. At a called meeting of the vestry the Cathedral and parish house were offered to this congregation for their use and resolutions of sympathy were passed.

Dr. Massie's health had been impaired by a very serious illness and he was obliged to take a complete rest. Dr. Richard Wilkinson, rector of the Church of the Good Shepherd, was engaged to conduct services at the Cathedral. Dean Massie was absent for several months at this time and at intervals thereafter he was obliged to rest, and was never able to carry his former heavy program of work.

When he improved in health, Dean Massie made plans for changing the Parish House to provide larger Sunday School rooms and more working space for other groups. Plans were drawn and at a meeting of the congregation subscriptions were made to this end. It seemed for a time that the work would be soon undertaken. But other needs that had been included in the original plan became more imperative. The organ had to be rebuilt at a cost of four thousand dollars and the interior of the church had to be redecorated. These projects were carried out first.

Then, with Dr. Massie's failing health and the many difficulties inherent in a building program, the work was deferred.

Dr. and Mrs. Massie had found the old rectory unsuitable for their use. It had been rented for some years and in 1919 it was sold. A new rectory at 501 North Broadway was bought at auction, and by the generosity of several members of the congregation it was changed and improved. This house was used as a rectory for twenty years until 1940 when it was sold, at the request of the rector.

In June, 1919, a request was received from Mr. and Mrs. Keeling G. Pulliam for permission to install in the Cathedral a memorial window to their son, Harold Arthur Pulliam, a young aviator who was killed in an accident shortly after the end of World War I. The window was made by the same English firm which had made the other beautiful windows in the transepts.

Mr. Henry M. Tilford died at his home in New York in December, 1919. In addition to his original gift of $15,000 toward the erection of the Parish House, he later gave $10,000 to the endowment fund for this building. Mr. Tilford and his wife belonged to several of the families* who were active in the development of Christ Church from its very beginning as the Episcopal Society. The loyalty and devotion of the Tilfords will always be remembered and their name perpetuated in the Parish.

The year 1920 seems to have been a banner year in the growth of Christ Church. The Cathedral Renovation project was carried forward and much was done to add to the beauty and usefulness of the church building as we have it today. A few comparisons are interesting:

In 1897 the total income was $7,000. In 1920 it was $29,000.

In 1897, when the envelope system was begun, the average offering by this method every Sunday was $5.64. In 1920 the average per Sunday was $186.80.

In 1891 we gave to Missions $325. In 1920 we gave $9,083.33.

In 1924 a sad loss to the parish occurred in the sudden death of Mrs. Mary Warfield Bennett. She had been for eighteen years president of

* The Tilfords and the Hunts and the Curds.

the Woman's Guild and under her leadership this organization had carried on a most active and beneficial work.

The vestry and the Woman's Guild thus spoke of her: "As her devoted followers and friends, for she was a truly beloved and great leader, we desire to put on record some expression of the loss we have sustained and the deep appreciation of her place in our affections and esteem. Her energy, zeal and intellectual strength, her keen sense of humor in all situations, her wonderful executive ability and the power to smooth over trying situations balanced by a deep spiritual conviction made her among us our chosen leader. She awakened in the hearts of her co-workers a desire for the larger things of life. There was never a time when duty called that she did not respond. When most weary and tired her smile and humor seemed brightest. She seemed to know no weariness of body so great that when there was work to be done for her beloved church she did not go on with it in spite of any physical handicaps. The "shut-ins" were gladdened by weekly visits from her and she carried into their rooms with her presence real sunshine. They will miss her in a way they only can know.

"She was called home by her Master with the words, we believe, 'Well done, good and faithful servant, enter thou into the joy of thy Lord.' "

In 1924 a memorial panel on the wall of the baptistry was installed and dedicated to the memory of Mrs. Bennett. The money for this rarely beautiful panel was collected by members of Christ Church Guild. It is the work of Miss Hildreth Meiere, who has lately done the beautiful decorations in the entrance of St. Bartholomew's Church in New York City.

The Rev. Edward Ward, who had resigned his charge in Pittsburgh, asked to be appointed an honorary canon of Christ Church Cathedral in September, 1928, and his request was granted. He said in part: "My request to be a canon is largely sentimental, as the twelve happiest years of my life were spent in Lexington when rector. It will enable me to be transferred to the Diocese." He was, however, never able to return to Lexington, dying a few months afterward at the home of his son, Edward.

In the summer of this year Mrs. Mary Raymond Shipman Andrews offered to put into the Cathedral a window in memory of her father, the beloved rector, Dr. Jacob Shipman. Mrs. Andrews, who had become the author of many popular books, was educated at Christ Church Seminary and always paid affectionate tribute to her training there. The following year the window was installed. It represents two pilgrims who at last come to the vision of the Sea of Eternity and the end of their pilgrimage. All the surviving family of Dr. Shipman, including the Rt. Rev. Herbert Shipman, came to Lexington for the dedication. Two weeks later Bishop Shipman died very suddenly.

Mrs. Andrews said of the window: "I planned the window and the drawings were made in England, and the artist took my idea so beautifully that it was very little changed. The verse now on the window by Joseph Brownlee Brown I found in a book of poems given me by my brother, and it is the keynote of the window.

> "I stand upon the summit of my years
> Behind the toil, the camp, the march, the strife,
> The wandering and the desert vast afar,
> Beyond this weary way behold the sea."

"The time-worn pilgrims on the summit of their years catch the joyful first glimpse of the bright ocean of eternity."

Dean Massie was given leave of absence several times to rest and to endeavor to recover his health.

One of the clergymen who substituted for him most acceptably and acted as assistant rector was the Rev. James M. Magruder, of Annapolis, Maryland. He made many friends in Lexington.

Finally, when Dr. Massie was unable to assume many of his duties, the Rev. Charles Stuart Hale, of Calvary Church, Ashland, was called to be associate dean of the Cathedral. Mr. Hale served for a year and a half at the Cathedral, then resigned to become rector of the Church of the Good Shepherd.

In December, 1929, Dean Massie submitted his resignation to take effect February 1, 1930. The vestry, in accepting it, expressed deep regret, as follows: "We feel unable to express adequately our appreciation of his able and eloquent preaching, his faithful and unceasing pastoral care, the wholesome influence in our community of his forceful and righteous character, and his wise and helpful counsels and constructive efforts in Diocesan as well as parochial affairs.

"His influence in the material growth and spiritual welfare of this parish and of its individual members cannot be measured. Particular mention should be made, however, of the signal service he has rendered here by his clear and able teachings of the great truth that the parish is not sufficient unto itself but does its work and prospers only as it consciously and loyally tries to carry its part of the larger work of the diocese and of the church at large.

"Having served in the foreign mission field and having himself caught the vision of the whole church working as one, Dean Massie from his first coming to this parish endeavored to lift us out of narrow parochialism and to instil in us instead the true Christian doctrine of the Church for the World. The fruit of his labors is clearly shown in the larger vision of the people of the parish, and the more abundant share they now take in diocesan and non-parochial work.

"He touched the life of this parish and of this diocese at so many points with his fine judgment and his equally refined sentiment, his logical persuasiveness and his patient and gracious forbearance that no one knew him without a feeling of sincere respect for his high and rare gifts."

Dean Massie continued to live in Lexington until his death on April 2, 1932.

Christ Church and the entire diocese suffered another sad loss at this time. Bishop Burton resigned, effective February first, 1930, after thirty-three years of earnest service. His work in the Diocese of Lexington had been most arduous. With strong churches in only a few urban centers his work was real pioneering. Bishop Burton was an untiring worker. He had a large vision of what could be accomplished in the mountains,

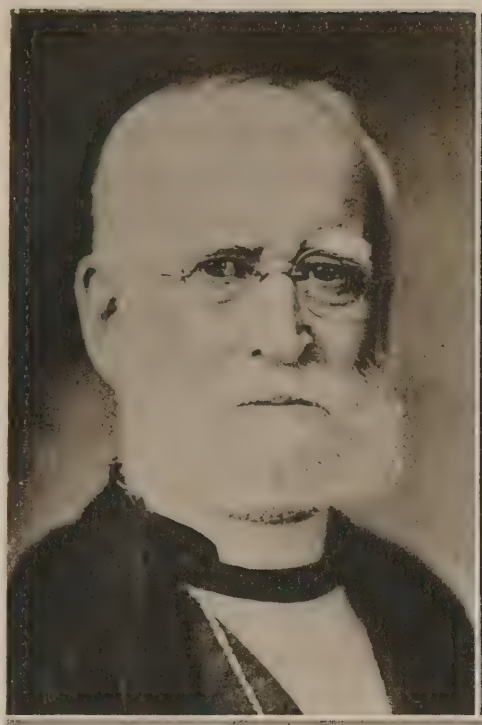
and in educational work in the diocese; he lacked only the means to accomplish it. He established an agricultural school at Corbin which at first was quite successful. It must be remembered that agricultural education on a secondary level was at that time almost lacking in the state; and Bishop Burton's idea of training future farmers was very sound and progressive. He also converted Ashland Seminary into the church school at Margaret Hall. He believed that in no better way could foundations be laid than in training the mothers of the future in Christian principles. Bishop Burton was greatly admired for his scholarly attainments and eloquent preaching, and much beloved for his sincerity, his sweetness and his godliness.

His wife, Georgia H. B. Burton, was equally loved and admired. She died on August 6, 1931. It was recorded of her:

"Ever since she came to the Diocese of Lexington some thirty-six years ago as the wife of its first bishop, Mrs. Burton has been a faithful and devoted member of this Parish, her life and character being an inspiration to all who knew her. While we will sorely miss her lovely personality, we rejoice in the assurance of the rich reward of such a life and are thankful for her example."

A special convention called to elect a successor to Bishop Burton met at Christ Church in April, 1930. The Rev. Henry Pryor Almon Abbott, of St. Chrysostom's Church, Chicago, Illinois, was chosen. Prior to his Chicago pastorate, Bishop Abbott had served as dean of the Cathedral in Cleveland and rector of Grace and St. Peter's Church in Baltimore. He was regarded as one of the great preachers of the Episcopal Church. On May 15, 1929, he was consecrated the second bishop of the Diocese of Lexington.

The Rev. Charles E. Craik, of Louisville, son of Dean Craik, of Christ Church Cathedral in Louisville, was for several months acting rector of Christ Church, Lexington, until the Rev. Christopher Philip Sparling, of the Church of the Prince of Peace at Baltimore, Maryland, was called to Christ Church. Dr. Sparling, a Canadian by birth, was educated in the University of Toronto and had served in several parishes in Wash-



Rt. Rev. Lewis William Burton, D.D.
Bishop, Diocese of Lexington
1896–1929

Rt. Rev. H. Pryor Almon Abbott, D.D.
Bishop, Diocese of Lexington
1929–1945

Rt. Rev. William Robert Moody, D.D.
Bishop, Diocese of Lexington
1945–

ington and Baltimore. He came to his new charge on January 1, 1931.

For some time after the consecration of Bishop Abbott, Christ Church continued to function as the Cathedral of the Diocese. At the bishop's suggestion it then reverted to its status of a parish church. In making this change in administration, Bishop Abbott expressed to the vestry his belief that the cathedral system was not adapted to the Church life as it existed here. Interest in diocesan affairs, however, has continued unabated in the work of this parish.

Dr. Sparling organized and conducted many classes for teacher and leadership training. For several years, the Blue Grass Conference for religious education was successfully carried on under his guidance.

In 1930, Mr. J. Esten Keller presented a handsome processional cross in memory of his wife, Fanny Weir Berry Keller, and his two sons who were both veterans of World War I.

Since the membership of Christ Church has always contained a large number of civic leaders, it is not surprising that the question of women's participation in the active administration of the affairs of the Church should have come to the attention of those in charge of the parish. Two women of eminence in the nation-wide movement for women's rights, Miss Laura Clay and Miss Linda Neville, were members of the parish. At a parish meeting during Dean Massie's time, Miss Neville proposed to nominate a woman for membership on the vestry. She was ruled as out of order. In 1932, however, General George Duncan moved that women be appointed to the Associate Vestry. The motion having carried, Mrs. Cecil Cantrill, Mrs. Preston Johnston, and Mrs. Samuel Halley became members of that body. A year later, Mrs. Cantrill and Mrs. Johnston became regular members of the vestry.

To the efforts of Miss Laura Clay should be ascribed much of the credit for this recognition of the work of the women. It was she who pointed out that no changes in the canon law were necessary in order to elect women, since the law specified "persons" as eligible for election, and "women certainly are persons."

For some years women had served as delegates to the Diocesan Con-

ventions, and in 1938, Mrs. Preston Johnston offered a resolution petitioning the General Convention of the Church to admit women as delegates. No action has yet been taken on this petition.

In 1937 when the unprecedented flood swept the river towns and cities of Kentucky, Christ Church parish house was transformed into a dormitory for refugees. Forty men, women and children were accommodated there for two weeks, and every comfort and kindness were provided. When the flood subsided a bus was chartered to return them to their city and each family was given bedding and a bushel basket of food to help re-establish their homes.

The Rev. Harold C. Williamson, one of Christ Church's own members who had been ordained to the ministry here, was called as assistant rector in 1938. Mr. Williamson carried on an active and an interesting work with the Sunday School and the young people. He and a group of the young boys working under the guidance of Dr. Harry Herring made a beautiful altar for the Sunday School room. The same group refinished the floors of the second floor of the parish house. A cross and candlesticks for the new altar were given by Mr. and Mrs. John Roser in memory of three of their children. Mrs. Howard Fitch gave a beautiful processional cross for the church school choir in memory of her husband, Mr. J. Howard Fitch, who died in April, 1937. Mr. Fitch was a vestryman and long a faithful worker in the church. In January, 1940, Mr. Williamson resigned to accept the position as rector of St. Matthew's Church, Cleveland, Ohio. Christ Church released him with real regret.

Miss Elizabeth Yundt, who was employed as a Sunday School worker first in 1936, later became educational director first for the parish and then for the diocese. She did a fine work here in developing the educational program.

In 1936 Christ Church became the sole beneficiary of the estate of Miss Margaret Helm. She was the daughter of Mrs. Mary E. and Joseph Helm and was the inheritor of a considerable fortune. Having no close relatives, at her mother's suggestion she left all of her property to the church. This was truly a munificent bequest. Some distant relatives

brought suit to break the will, and for several years the matter was in litigation in the courts. Finally, through compromise, these heirs were awarded a nominal part of the inheritance to end the litigation.

The whole amount of the estate was put into the endowment fund of the parish, with the exception of a sum of twenty thousand dollars which was given to the Church of the Good Shepherd. This congregation had erected a very beautiful Gothic church of stone, largely with the assistance of the horsemen of Fayette County who were grateful to the rector, the Rev. Thomas L. Settle, for his efforts in their behalf. The costs of the building, however, had exceeded the expectations and, being a small group, their unpaid obligations had made a considerable debt which weighed heavily on the church and hampered its progress. It was the pleasure of the Mother Church to share with her daughter the munificent gift she had received. With this assistance the Good Shepherd is paying off her debt.

A great contribution to the work of the parish made by Dr. Sparling was the reorganization of the woman's work of the parish. There had been a strong Woman's Guild which had accomplished a truly wonderful work. They had made large contributions to every needful object in the parish life. The Woman's Auxiliary was made up of almost the same group of women but it had been overshadowed by the more active work of the Guild. Dr. Sparling had observed the working of a new plan in the church at Chattanooga, Tennessee. Upon his invitation, three women, one a former member of Christ Church, came to Lexington and assisted in forming the women of the parish into a new type of organization. The Woman's Auxiliary has now taken over the direction of all the women's work. As now constituted it is divided into twelve chapters, each choosing one month in the year in which to function. During that month the chapter has charge of all activities in the parish, preparing meals where needed, distributing the flowers to the sick after the Sunday services and being generally relied on for all social services of the parish. In its yearly budget there are included appropriations for all the different organizations and many of them report at every general meeting of the Auxiliary.

An educational and devotional program is carried on, parish visiting is done, and the women work as auxiliary to the rector, to the bishop, and to the General Church. This has proved a wonderfully stimulating and comprehensive plan for the women's work, and all praise should be accorded to Dr. Sparling for his wisdom in introducing it.

In May, 1944, Bishop Abbott celebrated the fifteenth anniversary of his consecration. This was commemorated with appropriate festivities at the time of the Diocesan Council. In his address to the Council, Bishop Abbott reviewed the years he had spent here. He had realized his first ambition to free the diocese from debt and to make it self supporting. This had been done partly by the disposal of unproductive property and partly by gifts. Bishop Abbott announced that all churches in the diocese were manned and all closed ones had been reopened and renovated. Five new churches had been built in the fifteen years. A longer review of Bishop Abbott's work is not possible in this limited parish history.

A poem written by Mr. Clinton Harbison, chancellor of the diocese, is appended here, since it expresses the sentiment of the many who loved Bishop Abbott.

" 'Tis fifteen years, now, since the fateful day
When you, responding to our urgent plight,
Gave up high post of fame and future bright
And came and cast your lot with us for aye.
For fifteen years we've been your dearest care:
Throughout the length and breadth of our domain
You've come to us, in sunshine and in rain,
With blessings rich and ministrations rare.
You've prayed for us, and worked for our souls' good;
Exhorted us to walk the narrow way;
Ensampled unto us the blameless life
That Paul prescribed for bishops. Now we would,
In love and gratitude to you, Sir, say,
'Stay with us always—you and your dear wife.' "

Rev. Robert Kinloch Massie, D.D.
1913–1929

Rev. Christopher Philip Sparling, D.D.
1930–1944

Rev. James W. Kennedy
1945–

Because of the serious illness of Mrs. Sparling, Dr. Sparling decided to accept a call to St. Philip's Church, Coral Gables, Florida. He was granted an annuity for four years by Christ Church, since the church in Florida was a new parish. He and his family moved there in the fall of 1944.

Bishop Abbott graciously took charge of Christ Church in the interim until a new rector could be secured. The congregation enjoyed greatly the period in which they were under Bishop Abbott's care. He made a diligent visitation of the membership and ministered especially to the sick and shut-ins. On Sunday morning, February sixteenth, during the early service at Christ Church, Bishop Abbott became seriously ill. He was taken to the hospital, where he died after an illness of six weeks. The whole diocese deeply mourned his passing after fifteen years of most successful administration of its affairs.

Bishop Abbott was truly a great man. A faithful and humble servant of his Master, he was much loved by his people. His wife, Rachel Gwynne Abbott, was always his constant co-worker. For six years she was president of the Diocesan Auxiliary and did an excellent work in strengthening the branches and creating a working fellowship of the women all over the diocese. Later she became the Diocesan head of the Girls' Friendly Society. Mrs. Abbott maintains her home in Lexington.

After Bishop Abbott's death in April, a call was extended to the Rev. James W. Kennedy of All Saints Church, Richmond, Virginia, and after coming to Lexington to look over the field, he accepted the call. Mr. Kennedy previously held charges in Texas, Connecticut, and Georgia. He came to his new work on June the first and took up with vigor the tasks before him.

One of the first events was the meeting of the Convention to elect a successor to Bishop Abbott. This convention met on June 26, 1945, at Christ Church. On the first ballot it was easy to see that the sentiment of the convention was predominantly in favor of the Rev. William Robert Moody, of Christ Church, Baltimore, Maryland. He was elected on the third ballot. Dr. Moody was well known to many people both lay and

clerical in the diocese. He had been several times chaplain at the Blue Grass conference of the young people held at Millersburg and Camp Piomingo. Here he had endeared himself to all who knew him. Bishop Moody, born in Columbia, Mississippi, was educated at Hampton Sydney College, at Columbia University and George Washington University, and received his later training at the Virginia Theological Seminary.

Bishop Moody is a man of quiet purposefulness and attraction and the Diocese is fortunate that its third bishop is a man so comparable in character and attainments with his predecessors.

Christ Church was offered to Bishop Moody for his consecration, which took place on October 24, 1945. Mr. Kennedy was in charge of all arrangements and it was an occasion that will be remembered by all who were present as one of solemn beauty and perfect planning.

Christ Church stands at the end of its century and a half of life prepared to go forward with two young and vigorous men to lead into a time of the greatest opportunity that has ever opened before it.

ORGANIZATIONS AND BENEVOLENCES

THE Woman's Guild began its work when Dr. Ward was rector. He and Mrs. Ward helped in its organization. Not long after its beginning a memorable scene was enacted at a meeting of the Woman's Guild. Miss Mary Harrison was its president, and she was as always alive with enthusiasm and running over with ideas. She presented to her listeners her dream for Lexington. She saw no reason why the care of the sick in this predominantly Protestant community should be left entirely to the Catholic sisters at St. Joseph's Hospital. Her vision went further; she saw the possibility of having a training school for nurses that would supply expert nurses for the community. All this would accompany the establishment of a new hospital, a really complete and modern hospital with a modern operating room. This project, she proposed, the women of Christ Church would undertake as their work.

We can be sure the magnitude of the undertaking quite overcame the group. There was silence for a time, then Mrs. Louisa Bruce, a small white haired woman, rose, went forward, saying, "I want to make the first gift to our hospital." She laid on the table a five dollar bill. This was an offering of faith, surely. Nearly sixty years have elapsed since that small beginning.

The women gave themselves up to their task. They worked and we may be sure they prayed. The old Howard Gratz home on East Short Street was purchased. Miss Harrison's operating room was built in the rear. It was considered a very wonderful place then. The hospital soon had eighty beds. Its work was largely charitable and good sums were needed every year to supplement the receipts. So great enterprises were undertaken enlisting the delighted support of the young people, in such productions as *The Kermess*, a spectacular *Ben Hur*, *The Mikado*, charity balls, bazaars, all brought in large sums. For about ten years the women of the Guild and Christ Church and a few friends outside carried

the burden of this beneficent enterprise. Gradually the other churches in town showed an awakened interest and began to give their help.

Early in the 1900's, it was seen that the building on Short Street was too small and was passing its useful period, so Mr. George Weeks, a member of Christ Church, obtained leave of absence from his position in a bank and gave a year and a half of his time to organizing a campaign for subscriptions. It was quite successful. The present site of the hospital was bought and a fifty thousand dollar building erected and opened in 1905. In its new location its growth and expansion has been very rapid.

The name was then changed to the Good Samaritan Hospital and it became the charge of the Protestant churches of Lexington under an interdenominational board. From time to time extension of the buildings has become necessary, and the needs always seem to be running ahead of the resources.

In 1924 the Methodist Church planned to build a hospital here. It was decided to give over to this church the Good Samaritan and let their funds be used to improve the buildings and to extend its work. The new Mary Ott Memorial building is a handsome and beautiful structure equipped in every detail of a modern hospital. The development of this vital work—serving Lexington and all the surrounding counties, and extending its help to the mountain regions—has far outrun the vision of its founders.

But those who remember the beginnings and the struggles that carried on the work give honor to the memory and vision of Miss Mary Harrison and the devoted band of women who worked with her.

In the entrance hall of the new building is a bronze tablet, made possible through the generosity of Harriet Fuller Barney, inscribed thus:

IN GRATEFUL MEMORY OF
THE WOMEN OF THE GUILD
OF CHRIST CHURCH
WHO IN 1888 FOUNDED THE
PROTESTANT
EPISCOPAL INFIRMARY
NOW CALLED THE
GOOD SAMARITAN HOSPITAL

Protestant Infirmary (TOP)

Former Christ Church Seminary (BOTTOM)

We have already seen that the Orphan's Home was begun by some members of Christ Church associated with others. This institution continues its work and Christ Church is always well represented on its board. This is true of nearly all institutional boards in the city.

The Gleaners, a society originating in Christ Church, was actively engaged in charitable work for a number of years. They endowed a child's bed in the Good Samaritan Hospital and were ready to support a room which the hospital at that time could not give them. They conducted a summer kindergarten and industrial school in the mountains at Proctor, near Beattyville, for several years.

When the group disbanded, owing to removals from the city of leading members, some of their invested funds were used to establish a scholarship at Margaret Hall for a mountain girl. This scholarship is administered by the Woman's Auxiliary of the Diocese.

The first troop of Boy Scouts in the city was established at Christ Church, thirty years ago. This troop still continues and its original leader, Mr. Charles K. Morrell, is still actively concerned with it.

The Altar Guild undoubtedly can make a valid claim to being the oldest organization in Christ Church. It was organized in 1890 by Mrs. Ward, wife of the rector, Dr. Edward Ward. It began its work by procuring for the church by private donations, and by the labor of some of its members, a complete set of hangings in the ecclesiastical colors. Ever since one of its chief concerns has been to provide correct furnishings and equipment for the altar and chancel and to try to keep them always in satisfactory condition. There are twenty-five members of the guild and some have been members since its organization. The Altar Guild was responsible in 1896 for the publication of the first edition of the History of Christ Church.

The Girls' Friendly Society had a large and successful branch in the parish for many years. It interested many girls in active social welfare and Christian work and afforded wholesome recreation to young people that was not available elsewhere. The group at present is smaller, but is a very congenial one that contributes to various charitable and missionary

undertakings and is very faithful in attendance at the weekly meetings. A junior group composed of younger girls of the church is a thriving organization.

Christ Church troops of Girl Scouts are among the most active in the city. Active, well equipped workers carry on an extensive program with young girls.

The Baby Milk Supply, a most admirable charity, was organized largely by a group of women in Christ Church who were interested in providing the proper food for children whose parents could not do this unassisted. The work has grown and has extended to general concern with the health of young children in Lexington, in cooperation with the service of the public health nurses.

Many smaller enterprises have been merged into the larger community programs such as the Family Welfare Society, and the Council for Social Planning operated under the Community Chest. This is a program with a wider scope and a much larger influence. Our church takes a lively interest in all welfare projects and is active in all branches.

The Macalester Home was given to Christ Church in 1879 by Mrs. Eliza Brand Woodward as a memorial to her first husband, Edward Macalester, once a vestryman in Christ Church. The Home at the corner of Third and Walnut Streets did a fine work for a number of years, furnishing a home for widows and some children. About nine women could be accommodated at one time. Fuel was furnished and a small allowance of money every week. The home was managed by a board chosen from the women of Christ Church.

Mrs. Woodward gave several thousand dollars as an endowment and there was another fund of fifteen hundred dollars collected by Mrs. Eliza Warren from members of the board at their monthly meetings. This income even when supplemented by the church from Communion Alms was inadequate to provide for the needs of the inmates and to repair and improve the building. The lot had a long frontage on two streets and when these were paved the assessments were very heavy. So, in November, 1924, the property was sold, and later the building next to the Parish

House was bought with the proceeds and named the Macalester Annex. The endowment funds are kept intact and the income used to assist needy women to have a home.

The Church Mission of Help was an organization active in the parish for several years. For four years the vestry appropriated annually three hundred dollars to keep a young girl at St. Monica's Home in Iowa. This society did a good work with underprivileged girls.

THE MUSIC

CHRIST CHURCH has given to Lexington much of its good music. We know little about the music in the first three churches. We do know there was an organ quite early in its history, and it undoubtedly was placed in the gallery across the back of the church, which was curtained off, leaving the desk for the "clerk" in the center. The first organists had meagre salaries, and they were required to pay one dollar a Sunday to the boy to work the bellows to blow the organ. This continued to be the accepted mode of operation until the present church was finished, when the vestry borrowed the money from Mrs. Maria Dudley to put in a water run motor. But alas! Modern methods do not always work, and there are some who can remember seeing a man or boy rushing through the primary Sunday School room to laboriously heave a large handle up and down to enable the organ to give forth its joyful peals.

Mr. Frank Fitch tells that it was in the time of finishing the chancel and choir that the organ was moved from the gallery and placed on an elevated platform where the present organ stands. There was a smaller organ then, but a handsome one with gilded pipes. A railing stood between the organ chamber and the church with gates at the top of several steps. The quartette choir—not vested—came in from the Sunday School room behind the church, and the minister entered from the robing room opposite. Later, the quartette was increased to quite a large group, all still seated in the organ chamber on the north side.

We do not have recorded all the names of the organists: Mr. Incho, Mr. Hulette—the blind organist, Miss Carrie Lewinski, Miss Lena Hoeing, Mr. Rudolph DeRoode, Miss Bertha Emery for nine years, Miss Edith Love for almost forty years, and Mrs. Anna Virginia Bryant.

The selection of music widened. At first only metrical versions of the psalms were used in addition to the canticles. Then hymns came into use,

and gradually more elaborate music crept in. There are those who remember when the first solos were sung, and some pretentious offertories. These innovations were not pleasing to all. One lady of importance disliked it all exceedingly, notwithstanding the fact that her own niece was the soprano soloist, whose lovely voice is still remembered in many of the offertory anthems. When the time came for such outpourings of harmony, the lady, her name had best be withheld, with a look of disgust would turn her back on the choir, take up prayer book or Bible, and read with much moving of lips. When the music mounted to a climax, she would fling aside the book with an audible snap, and retire in a furious, haughty recession down the middle aisle. It provided a welcome element of diversion to children seated nearby to guess what would happen when the organ began playing the anthem and the choir arose to offer a quarter hour of inspiring and soothing melody.

Many years later, a layman made a vigorous protest to Bishop Burton against his allowing his Cathedral to be "debased into a concert hall. It is a building consecrated to worship, not amusement or musical entertainment." This was on the eve of the presentation of the oratorio, "The Last Judgment," a subject likely to induce solemn and prayerful thoughts in anyone.

But changes came — the vested choir came in with the professional director. The first of these was a volunteer, Mr. August Goodsight. He gave freely of his time and of his money to bring good music to the congregation of Christ Church. At the time of the presentation of "The Messiah," at what was perhaps its first rendition in the city, he brought soloists and an orchestra from Cincinnati to assist him.

Many other fine musical compositions were rendered: DuBois' "The Seven Last Words of Christ," Stainer's "Crucifixion," Gounod's "The Redemption," Handel's "Creation," and other classical productions. Other choir directors were: Mr. C. F. Croxton, Mr. Fred Lyman Wheeler, Mr. Bennett, Mr. Towne, Mr. Forrest Dabney Carr, Mr. Harlowe Dean, Mr. Carl Lampert and Mr. Thomas Harborne.

Miss Mary Cooke was the first choir mother, then Miss Ada William-

son, and for many years Miss Sue Walby. The present choir mother is Miss Mary Leonard, who has served for the past twelve years. Mrs. Claude Miller, Miss Marjorie Harborne and Mrs. Ivan Graddy have cared for the boys' choir. They have all given devoted service.

The choir now is a mixed choir of men and women with a large group of little boys. Under the direction of Mr. Thomas Harborne, a composer as well as a musician, the music has been for many years at a sustained high level. Much of the work of the members has been freely given and their work has made our services delightful.

THE MEMORIALS

IN the century of our Church's history there have been noble names and deeds worthy of commemoration, and it is to be regretted that there are not more memorials to keep fresh in our minds the names of the earnest men who started and kept up the church in times of discouragement and adversity, to remind those struggling today that difficultes have been encountered in the past and have been overcome.

The beautiful window in the Epistle side transept with the three life-sized figures of St. Gabriel, the Virgin Mary and St. Catherine was given by Mrs. Eliza Woodward. The inscription reads: "To the greater glory of God and in loving memory of Edward Macalester, October 2, 1866; Lily Brand Duncan, October 9, 1881"; and in the third panel, the donor's own name. Mrs. Woodward sent a photograph of her niece to the artist in Rome, with instructions to make the face of the central figure as much like the picture as possible. His effort was so successful that the result is said to be an admirable likeness. Consequently, the memorial is doubly prized by those who knew and loved Mrs. Duncan.

Of the companion window in the Gospel side transept, the first panel, representing the healing of the impotent man at the Pool of Bethesda, was presented in memory of Mr. George Brand, by his children. He died January 9, 1883. The third panel is in memory of his wife, Fanny Macalester Brand, who died September 27, 1883, and was given by her daughter. The scene is where the Risen Christ meets Mary Magdalene. The middle panel, the Ascension, is in memory of the father and mother of George W. Brand, John Brand and Elizabeth Hay Brand, who both died in 1849.

Of the five quaint, narrow windows in the chancel, only three are memorials. We perhaps do not realize that these are the finest windows in the Church. The first one on the Gospel side has the inscription, "Rev. John Ward, born September, 1778; died May, 1860. A memorial from

affectionate pupils." The second one is to John and Elizabeth Brand by their daughter, Eliza Woodward. And on the last window on the right-hand side we read, "Elizabeth B. Smith, consort of Benjamin Smith, born 1796, died 1833. Requiescat in pace."

On the large brass cross upon the re-table are the words, "To the glory of God and in loving memory of Fanny M. Brand, Advent, 1883." This was given by her daughter.

Both the brass book-rests on the altar have been given by Mrs. S. B. Cronly; one, "In Memoriam — Bruen and Sallie Madge — Holy Innocents, 1882"; the other, "In Memoriam—Sallie Madge Cronley, Easter, April 2, 1893—From her Mother."

The brass standards on each side of the altar and the beautiful corona suspended from the ceiling were given by Mrs. Cronly in memory of her mother, her father and her husband, Margery and Joseph Bruen and Edward L. Cronly, Christmas, 1888.

The marble font has an interesting origin. Before the present church was finished, the Rev. Mr. Berkley suggested to the children of the Sunday School that they might try to give the new font. The next day at school, during recess, eight little girls, between the ages of nine and twelve, discussed the matter and decided to undertake to raise the money. They were Mary and Amelia Timberlake, Mary and Theo Curd, Eliza and Ellen March, Mary Eliza Smith and Kate Pinckard. It was one of these who told the story. They met on numerous Saturdays and sewed on articles which their mothers cut out for them. When they were completed, two girls filled a basket and went around to all the ladies they knew, and found kind and ready purchasers. In this way they made ten dollars. They then decided to give a fair, and hold it in the big school room next to the church. The older members of the congregation became interested, and contributions were freely promised the delighted children. It was strawberry season and they had an abundance of good things. Among them was an enormous "ring cake," which was sold by the slice, and Eliza March received the slice with the ring in it. The attendance was large, the patronage generous, and the fair proved a

great success. The girls cleared one hundred and fifty dollars, which they proudly handed to Mr. Berkley. He sent the money to Italy to Mr. Joel T. Hart, Kentucky's famous sculptor, who selected and, possibly himself, designed the font for them. It has around the bowl the appropriate text: "Suffer little children to come unto me, and forbid them not." The cross on the font was added by Mrs. Edward Coleman, a memorial to Miss Pauline McCaw.

The lectern of oak, an eagle with outspread wings, was placed in the church in memory of Richard Curd, by his family, in 1868. And the hexagonal pulpit, with the figure of our Saviour in the front of it, was erected in 1868, in memory of Eleanor H. Curd, by her daughters.

The two large brass vases are in memory of Mrs. Lily Duncan, given by Mrs. John Allen and Mrs. Charles Voorhies. Another vase, which was given by Mrs. Cronley in memory of her brother, Joseph Bruen, Jr., Easter, April 2, 1893, has a beautiful white topaz set in the front of the vase. The stone was brought to Mr. Bruen from Europe and was given to his sister after his death. It adds greatly to the beauty and value of the memorial.

The alms basin is in memory of Dunbar Griffith Jeffrey and was given by Mrs. Gorton. The tall brass font ewer has the inscription, "One Lord, One Faith, One Baptism. In memoriam my beloved sons, Henry and Dunbar." It was given by Mrs. Alexander Jeffrey. The silver shell used in Baptism was given by Mrs. Bodley in memory of little Willie Pickett. The Bible on the lectern has on the cover the words, "In Memoriam, John B. Tilford, Jr." On the large prayer book for the altar is written, "Christ Church, Lexington, Kentucky. In Memoriam, Wright Merrick." A set of books in use in the old chapel was given as a memorial to Mrs. Ann Bean. Three sets of prayer books and hymnals were recently given anonymously for use in the chancel.

The oldest memorials are the marble tablets to Rev. Mr. Moore and Mr. Clifford. They were preserved when the old church of Mr. Berkley's time was torn down, and were fixed in the walls of the present building on each side of the main door to the middle aisle, when the church was

remodelled under Dr. Shipman. The inscription on the oldest tablet in the church, to Mr. Moore, reads as follows:

In memory of
The Reverend James Moore
First president of transylvania
university and first minister
of this church.
He was learned, liberal, amiable and pious.
He departed this life June 22, 1814
aged 49 years.

The tablet to Mr. Clifford reads as follows:

Sacred to the Memory of
John D. Clifford, Esq.,
who exhibited in his Character
a rare union
of
private benevolence and worth,
public spirit,
liberal hospitality,
social virtue,
sincerity, warmth and steadiness in attachments,
strength and compass of intellect,
knowledge and enterprise in business,
scientific attainment,
cultivated taste,
christian fortitude,
and
practical piety.
He died May 8th, 1820, aged 41 years.

A tablet in the Macalester Annex is as follows:

To the Glory of God
Christ Church Home
in loving memory of Edward Macalester
Entered into life October 2, 1866
Founded by his wife
Eliza Macalester Woodward
Who entered into life May 9, 1897
Grant him, O Lord, Eternal Rest, and Let
Perpetual Light Shine Upon Him

In the Chapel of the Good Shepherd a beautiful round window was inserted over the altar, Christmas, 1897. It represented the Star of Bethlehem, and is in memory of Maria Blair Todd, one of the first and most faithful workers in the Mission Sunday School. The organ there was given in memory of little Theodore Wood. The font was given by Christ Church Guild and the altar by Mrs. Ella Williamson. The altar vases were in memory of Elizabeth King.

The large set of communion silver, including two cruets, two chalices, four patens, were given in memory of Katherine Hunt Dickinson by her mother, Mary Tilford Chastain. Six silver alms basins in memory of John Boyle Tilford were given by his daughter, Mary Tilford Chastain. One bread box in memory of Louisa A. Bruce was given by her daughters. Another bread box was given in memory of William H. Johnstone. A small chalice for intinction was given in memory of Bertha Schaefer Yundt.

The marble altar, reredos, wainscoting and chancel rail were given in memory of John Pearce, a devoted member of Christ Church, by his sister, Mrs. Anna Pearce Carrick, and his two brothers, Edwin Pearce and Charles C. Pearce.

The small vases for the altar are in memory of Elizabeth Wentz Bean and the tall silver vase is in memory of Frances Lucas Daingerfield.

The lavabo bowl is in memory of Henrietta Ormsby Whittaker. The private communion set was given in memory of Anne Blackwell Pickett.

Mr. George Graves, for many years a vestryman and senior warden of the church, was always interested in its history. Being descended from William Morton, the donor of the first church site and building, his interest in the preservation of all records was very vital. He placed the tablet to the founders of the Episcopal Society, with names of the first vestry, which hangs on the west wall of the church near the central door. He also gave the Book of Remembrance in which the record of memorials and gifts is inscribed, which, with the stand in which it is kept, is a memorial to William Morton.

Other gifts and memorials are as follows: Spoon, in memory of Maude Johnson McClintock; Tray for Spoon, in memory of Mary Lawrence Mabon; Lace Altar Cloth, in memory of Cecil Edwards Cantrill, given by Florence Shelby Cantrill; Lace Veil, in memory of Kate Cochrane; Lace Veil, given by Fanny Edgar Goodloe; Altar Linens, in memory of Alice Warfield Kinkead and Ida Plummer Purcell; Eucharistic Candlesticks, in memory of Maria Anderson, Edmund Bacon and Nannette Anderson Harris; Seven-branched Candlesticks, in memory of Amanda Frazer Winston, given by her daughters.

Altar Service Books, in memory of Ada Louise Willett, Mabel Isabel Harborne, Varilla Ann Ketcham and Bertha Schaefer Yundt; Large Altar Service Books, in memory of Ada Louise Willett and Affia Kerfoot Anderson; Small Paten, in memory of Anna Evans Griggs; Lights behind the Windows, given by Amanda Frazer Winston; Credence Tables, in memory of Nannie Bain Didlake and Sarah Maury Berkeley; Standards, Margery and Joseph Bruen, given by Sarah Bruen Cronly.

Rector's Chair, in memory of Varilla Ann Ketcham; Prayer Desk for Bishop's Chair, given by the Daingerfield Family; Rug, given by Margaret Thornton Hunt; Candle Lighter, in memory of Joseph Lee Wanless; Processional Cross, in memory of Fanny Weir Berry Keller; Flag and Service Wagon, given by Fanny Edgar Goodloe; Choir Rail, purchased from sale of old bell.

Bible, given by Amanda Frazer Winston; Sounding Board, in memory of Junius T. Smith; Prayer Desk, in memory of John Esten Cooke; Chair for Crucifer, given by William R. Milward; Rug, in memory of William T. Schnaufer; Chair for Bishop, given by General and Mrs. George Duncan; Hymn Board, in memory of Mary Reed Stockwell; Crosses for Servers, in memory of Allee Campbell Berry; Pectoral Cross, in memory of Mary E. Harrison; Pillows for Weddings, given by Louise Goodloe Falconer.

One Baptistry Window, a Thank Offering by Betty Brand May; the other Baptistry Window in memory of Mary Elizabeth Falconer, given by her mother; Credence Shelf, in memory of Elizabeth Vertner; Small Font for Private Baptism, in memory of Robert and Madeleine Caswall; Small Silver Bowl, given by Altar Guild; Panel, Angels Raphael, Gabriel, Michael, Uriel, in memory of Mary Warfield Bennett, given by Woman's Guild; Lamp over Font, in memory of Archibald H. Barkley; Litany Desk, in memory of Ada Louise Willett; Litany Book, in memory of Emma Kendall Todd.

Windows, South Aisle, in memory of Harold Arthur Pulliam; North Aisle, in memory of Reverend Jacob Shaw Shipman, Anna Louise Gold Shipman, given by Mary Raymond Shipman Andrews; Memorial Tablets, Reverend James Moore, John B. Clifford, Edward Fairfax Berkley, Henry Clay and Katherine Grosh Reid; Chimes in Tower and Tablet for Chimes, given by Rosa Vertner Jeffrey Rhett, in memory of Rosa Vertner Jeffrey, her mother; Tiled Floor, given by Altar Guild; Sunday School, Altar, made by Young People's Service League; Cross, in memory of Fred Allen Roser; Candlesticks, in memory of Sue and Harry Roser; Processional Cross, in memory of J. Howard Fitch.

Memorials that have passed out of use: Bell for First Church, given by John D. Clifford, bell brought from England; Old Bible for Lectern, given by John B. Tilford; Chancel Books, in memory of Ann Bean; Another Set, given by Mary L. Didlake.

Parish House, in memory of John Hunt Tilford; Picture of Prophets, in memory of Burwell Keith, given by his daughters; Paintings, given by

Florence Shelby Cantrill; Portrait of Margaret Helm, given by Hermione Gratz Johnstone; Furniture and Pictures, Mary Sullivan Frazer.

Edward Macalester Building, Sunday School Rooms, Tablet, to Edward Macalester; Altar, in memory of Elizabeth King.

Special Funds, Foundations at Good Samaritan Hospital, in memory of Anthony Dye, Maria Hunt Dudley, Laura Sutton Bruce and Julia Warfield Hunt; Tilford Memorial Parish House, in memory of Henry M. Tilford; Macalester Home Funds, given by Eliza Wodward, Eliza Warren, Sarah Bruen Cronly, Mary H. Rodes; Rectory, Reverend John Ward, Sarah Clifford Ward.

Church Endowment Fund: Betsy Downing Curd, Margaret P. Lundin, Winfield S. Willett, George Washington Bryant, Margaret Helm, Mary Elizabeth Helm, Mary S. Frazer, Edward Frazer, Katherine Grosh Reid, Rosa Vertner Johnson Rhett.

Bequests: Robert Burns Waddy to Altar Guild, in memory of Anne Elizabeth Waddy; Avery S. Winston; Harriet Fuller Barney to Woman's Auxiliary.

THE BISHOPS

DIOCESE OF KENTUCKY

1833–1884
Rt. Rev. Benjamin B. Smith, D.D.,
Presiding Bishop from 1868–1884

1866–1873
Rt. Rev. George David Cummins, D.D.,
Assistant Bishop

1875
Rt. Rev. Thomas Underwood Dudley, D.D.,
Assistant Bishop

1884–1904
Rt. Rev. Thomas Underwood Dudley, D.D.,
Bishop

DIOCESE OF LEXINGTON

1896–1929
Rt. Rev. Lewis William Burton, D.D.

1929–1945
Rt. Rev. H. Pryor Almon Abbott, D.D.

1945–
Rt. Rev. William Robert Moody, D.D.

THE RECTORS

Christ Church

1796 Rev. James Moore
1813 Rev. James Moore (renewed pastorate)
1813–1818 Rev. John Ward
1820–1830 Rev. George T. Chapman
1830–1838 Rev. B. B. Smith
1839–1858 Rev. E. F. Berkley
1858–1861 Rev. James H. Morrison
1861–1877 Rev. Jacob S. Shipman
1878–1884 Rev. Thomas A. Tidball
1885–1896 Rev. Edward H. Ward

Christ Church Cathedral

1897–1900 Dean John Neher Lewis
1901–1905 Dean Baker P. Lee, Jr.
1905–1912 Dean William T. Capers
1913–1929 Dean Robert K. Massie, D.D.
1928–1929 Dean Charles S. Hale, acting dean
1930–1944 Dean Christopher P. Sparling, D.D.

Christ Church

1940–1944 Rev. Christopher P. Sparling, D.D.
1945– Rev. James W. Kennedy

Assistant Rectors

1813 Rev. James Elliott, temporary supply
1819–1920 Rev. Lemuel Birge
1830 Rev. Benjamin O. Peers and Dr. Henry Caswall, supplied

1837	Rev. A. T. Bledsoe
1838	Rev. John Ward
1838	Rev. Edward Winthrop
1839	Rev. Edward F. Berkley
1866–1873	Rev. Silas Totten
1884	Rev. Mr. Pentz and Rev. George Stansbury
1888–1889	Rev. W. C. Barnes
1889	Rev. George A. Weeks, a few months
1891–1893	Rev. R. L. McCready
1898–1899	Rev. H. H. Sneed, Good Shepherd
1899	Rev. W. C. Otte, Good Shepherd
1900–1904	Rev. Robert C. Caswall
1917	Rev. George H. Harris
1917–1918	Rev. Richard Wilkinson
1928–1929	Rev. Charles S. Hale
1929	Rev. Charles E. Craik
1937–1938	Rev. Harold C. Williamson

Christ Church is proud of her recent record of sending three of her finest young men into the ministry: Harold Caldwell Williamson, who is in charge of St. Peter's Church at Paris, Kentucky; William Price Richardson, Jr., rector of Grace Church, Ludington, Michigan; and William Capers Acosta, assistant rector of St. Andrews, Louisville, Kentucky.

These young men from the congregation have recently been accepted as postulants for Holy Orders: Howard Bruce Shepherd, Emmett Waits, and John Norton Williams. The first two are now at General Theological Seminary in the city of New York.

It is deeply regretted that some adequate notice cannot be given individually to all the men and women who have played so fine a part in the work and progress of this parish. Perhaps some later work may do this. Time and space alone have prevented the inclusion here. No less is honor paid them for their work and devotion.

THE WARDENS AND VESTRY

1809—Rev. James Moore, Rector. John Johnson, John Wyatt, Wardens. W. Macbean, Secretary. John Jordan, William Morton, David Sheley, Walter Warfield.

1810—Rev. James Moore, Rector. John Johnson, John Wyatt, Wardens. John Jordan, Secretary. William Morton, Walter Warfield, W. Macbean.

1811—Rev. James Moore, Rector. John Johnson, William Macbean, Wardens. John Jordan, Secretary. William Morton, John Wyatt, David Sheeley, John Jordan, Walter Warfield.

1812—No Rector. John Johnson, William Macbean, Wardens. John Jordan, Secretary. William Morton, Walter Warfield, John Wyatt, David Sheeley.

1813—Rev. James Elliott, six months. John Johnson, William Macbean, Wardens. John Jordan, Secretary. William Morton, Walter Warfield, John Wyatt, David Sheeley.

1813, 1814, 1815—Rev. John Ward, Rector. Bernard Gaines, John D. Clifford, Wardens. W. Macbean, Clerk. Walter Warfield, John Wyatt, William Morton, John C. Johnstone, David Sheeley, John Johnson, John W. Hunt, John T. Mason, Thomas Bradley, John Bradford, William West, James Prentiss, Robert Wickliffe.

1816—Rev. John Ward, Rector. Bernard Gaines, John D. Clifford, Wardens. William Morton, John W. Hunt, Thomas Bradley, John Bradford, William West, Walter Warfield, John Wyatt, John T. Mason, James Prentiss, Robert Wickliffe, John Fowler.

1817—Rev. John Ward, Rector. William Macbean, John D. Clifford, Wardens. William Morton, Thomas Bodley, James H. Woodson, Bernard Gaines, William Essex, John Bradford, John T. Mason, Walter Warfield, John Wyatt, John H. Morton, John Fowler, and Robert Wickliffe.

1818—Rev. John Ward, Rector. John D. Clifford, W. Macbean, Wardens. William Morton, Thomas Bodley, Samuel H. Woodson, Bernard Gaines, John Fowler, Robert Wickliffe, John Bradford, John T. Mason, Walter Warfield, John H. Morton, William West, John Brand, Thomas P. Hart.

1819—Rev. John Ward, Rector. John D. Clifford, Joshua E. Davis, Wardens. William West, John H. Morton, Walter Warfield, John Postlethwait, R. Higgins, George Woodward, William Morton, John Brand, John Bradford, Charles Humphreys, W. G. Hunt, William T. Snead.

1820—Rev. George T. Chapman, Rector. John D. Clifford, Joshua E. Davis, Wardens. William Morton, Walter Warfield, Richard Higgins, John Postlethwait, J. H. Morton, C. Humphreys, John Brand, J. P. Snead, W. G. Hunt, W. W. Worsley, J. T. Mason, Thomas Bodley.

1821—Rev. George T. Chapman, Rector. William Macbean, William Morton, Wardens. John Brand, John W. Hunt, William G. Hunt, William West, Thomas Studman, John T. Snead, James E. Davis.

1822—Rev. George T. Chapman, Rector. John Bradford, James W. Palmer, Wardens. W. Warfield, William West, Richard Higgins, Richard Ashton, Thomas Studman, James Harper, W. G. Hunt.

1823—Rev. George T. Chapman, Rector. John Bradford, Rev. John Ward, Wardens. Richard Ashton, J. W. Hunt, W. G. Hunt, William West, James Harper, J. W. Palmer, J. Pilkington.

1824—Rev. George T. Chapman, Rector. John Bradford, Rev. John Ward, Wardens. Richard Ashton, Joseph Logan, Mathias Shryock, William Dallam, J. W. Palmer, B. W. Dudley, James M. Pike.

1825—Rev. George T. Chapman, Rector. William Morton, John W. Hunt, Wardens. William Dallam, Richard Ashton, James Harper, Joseph Logan, James W. Palmer, James M. Pike, W. Shryock.

1826—Rev. George T. Chapman, Rector. William Morton, John W. Hunt, Wardens. William S. Dallam, Richard Ashton, James Harper, Joseph Logan, James W. Palmer, James M. Pike, W. Shryock.

1827—Rev. George T. Chapman, Rector. William Morton, John W. Hunt, Wardens. William S. Dallam, Joseph Logan, Richard Ashton, James Harper, W. Shryock, James W. Palmer, William Macbean.

1828—Rev. George T. Chapman, Rector. John W. Hunt, William Morton, Wardens. Richard Ashton, Joseph Logan, Thomas Smith, James Harper, H. Kelley, James W. Palmer, W. Shryock.

1829—Rev. George T. Chapman, Rector. William Morton, John E. Cooke, Wardens. E. Warfield, B. W. Dudley, Joseph Logan, E. Yeiser, Thomas Smith, Benjamin O. Peers, E. Warner, John Brand, James Harper, A. Dumesnil.

1830—Rev. George T. Chapman, Rev. John Ward, Rev. B. B. Smith, Rectors. John E. Cooke, Richard Ashton, Wardens. A. Dumesnil, J. Putnam, W. M. Brand, B. O. Peers, R. Curd, G. P. Hunt, H. Kelley, Joseph Logan.

1831—Rev. B. B. Smith, Rector. John E. Cooke, John W. Hunt, Wardens. Richard Ashton, S. Pilkington, A. R. Sneads, T. P. Hart, G. W. Anderson, James Harper, Thomas Bodley, R. A. Curd, Joseph Logan.

1832—Rev. B. B. Smith, Rector. John W. Hunt, John E. Cooke, Wardens. Richard Ashton, G. W. Anderson, R. A. Curd, T. P. Hart, Samuel Pilkington, A. K. Sneads, Joseph Dunham.

1833—Rev. B. B. Smith, Rector. John W. Hunt, John E. Cooke, Wardens. Richard Ashton, Jacob Ashton, T. P. Hart, G. W. Anderson, Joseph Dunham, A. R. Sneads, S. Pilkington, R. A. Curd.

1834—Rt. Rev. B. B. Smith, Rector. John E. Cooke, John Ward, Wardens. Abraham K. Sneads, Josiah Dunham, George W. Anderson, John Hull, Thomas Huggins, Jacob Ashton, W. M. McAlister, Dr. Pinckard.

1835—Rt. Rev. B. B. Smith, Rector. John E. Cooke, John Ward, Wardens. J. Dunham, A. K. Sneads, John Wilson, G. W. Anderson, William Hull, Dr. Pinckard, Thomas S. Huggins, William McAlister.

1836—Rt. Rev. B. B. Smith, Rector. Josiah Dunham, G. W. Anderson, Wardens. James E. Davis, Dr. Pinckard, Thomas E. Boswell, Jacob Ashton, John Wilson, Edward McAlister, E. McAlister, W. Incho, J. Bruen.

1837—Rt. Rev. B. B. Smith, Rector. R. Wickliffe, Dr. Pinckard, Wm. Incho, J. Ward, Wardens. Wm. Incho, T. Huggins, J. Bruen, J. Ashton, Wm. Brand, J. E. Davis, H. J. Bodley, J. Ward, Robert Wickliffe, Joseph Dunham, Dr. Pinckard, Alfred Warren, Elijah Craig.

1838—Rt. Rev. B. B. Smith, Rector. Rev. John Ward, Dr. Pinckard, Robert Wickliffe, W. Incho, Wardens. J. Dunham, Joseph Bruen, Wm. Incho, James March, Alfred Warren, Thomas Huggins, Wm. Brand, E. Macalister, D. Vertner.

Note: The records for nearly twenty years were burned.

1859—Rev. J. H. Morrison, Rector. C. Y. Bean, Frank Fitch, Wardens. David J. Ayres, Charles S. Bodley, D. M. Craig, H. B. Hill, James A. Harper, Edward Macalester, John B. Tilford.

1860—Rev. J. H. Morrison, Rector. Dr. D. J. Ayres, Edward Macalester, Wardens. Charles Bodley, Secretary. Frank Fitch, Treasurer. C. Y. Bean, D. M. Craig, James A. Harper, H. B. Hill, J. B. Tilford.

1861—Rev. J. H. Morrison, Rector. Edward Macalester, Dr. D. Ayres, Wardens. C. S. Bodley, Secretary. Frank Fitch, Treasurer. D. M. Craig, Z. Gibbons, James A. Harper, H. B. Hill, John B. Tilford.

1862—Rev. J. S. Shipman, Rector. Frank Fitch, Z. Gibbons, Wardens. C. S. Bodley, Secretary. J. M. Bush, D. M. Craig, H. B. Hill, E. Macalester, John B. Tilford, P. C. Hollinshead.

1863—Rev. J. S. Shipman, Rector. Frank Fitch, Senior Warden, Treasurer. Z. Gibbons, Junior Warden. C. S. Bodley, Secretary. James Bush, D. M. Craig, H. B. Hill, Edward Macalester, John B. Tilford, P. C. Hollinshead.

1864—Rev. J. S. Shipman, Rector. Frank Fitch, Senior Warden. Z. Gibbons, Junior Warden. C. S. Bodley, Secretary. Frank Fitch, Treasurer. James Bush, D. M. Craig, H. B. Hill, Edward Macalester, John B. Tilford, P. C. Hollinshead.

1865—Rev. J. S. Shipman, Rector. J. B. Payne, Jr., Senior Warden. Frank Fitch, Junior Warden. J. S. Wilson, Treasurer. Frank Fitch, Secretary. J. M. Bush, D. M. Craig, W. A. Dudley, W. Frazer, J. B. Tilford.

1866—Rev. J. S. Shipman, Rector. John B. Payne, Senior Warden. Frank Fitch, Junior Warden. J. M. Bush, D. M. Craig, W. A. Dudley, J. S. Wilson.

1867—Rev. J. S. Shipman, Rector. J. Q. A. Hayman, Junior Warden. P. B. Hunt, Secretary. D. M. Craig, J. S. Wilson, Levi Rodes.

1868—Rev. J. S. Shipman, Rector. J. Q. A. Hayman, Junior Warden. P. B. Hunt, Secretary. Dr. J. M. Bush, J. B. Payne, J. S. Wilson, Levi Rodes.

1869—Rev. J. S. Shipman, Rector. John B. Payne, Senior Warden. John Q. A. Hayman, Junior Warden. John S. Wilson, Treasurer. J. H. Campbell, Secretary. Dr. J. M. Bush, George W. Brand, P. B. Hunt, R. M. Kelly, Levi Rodes.

1870—Rev. J. S. Shipman, Rector. John B. Payne, Senior Warden. J. Q. A. Hayman, Junior Warden. J. H. Campbell, Secretary. Theo Wood, Treasurer. William Bradley, George W. Brand, Dr. J. M. Bush, Dr. S. Driggs, Levi T. Rodes.

1871—Rev. J. S. Shipman, Rector. J. B. Payne, Senior Warden. J. Q. A. Hayman, Junior Warden. T. B. Wood, Treasurer. J. H. Campbell, Secretary. Dr. J. M. Bush, George W. Brand, Dr. S. Driggs, Levi Rodes, George Stansberry, J. S. Wilson.

1872—Rev. J. S. Shipman, Rector. John B. Payne, Jr., Senior Warden. J. Q. A. Hayman, Junior Warden. T. B. Wood, Treasurer. S. T. Swift, Secretary. John W. Berkeley, W. J. Bradley, Dr. S. Driggs, F. W. Wooley, John S. Wilson, H. G. Craig.

1873—Rev. J. S. Shipman, Rector. J. B. Payne, Senior Warden. J. Q. A. Hayman, Junior Warden. Stephen T. Swift, Secretary. H. G. Craig, Treasurer. John W. Berkley, Dr. S. Driggs, J. S. Wilson, F. W. Wooley.

1874—Rev. J. S. Shipman, Rector. J. B. Payne, Senior Warden. John W. Berkeley, Junior Warden. John S. Wilson, Treasurer. Theo B. Wood, Secretary. H. G. Craig, Dr. S. Driggs, J. Q. A. Hayman, S. T. Swift, J. S. Wilson, F. W. Wooley.

1875—Rev. J. S. Shipman, Rector. J. B. Payne, Senior Warden. J. Q. A. Hayman, Junior Warden. J. S. Wilson, Secretary and Treasurer. J. W. Berkeley, A. J. Campbell, Dr. S. Driggs, S. T. Swift, F. W. Wooley, T. B. Wood.

1876—Rev. J. S. Shipman, Rector. J. B. Payne, Jr., Senior Warden. J. S. Wilson, Junior Warden. J. W. Berkeley, Treasurer. T. B. Wood, Secretary. George W. Brand, A. J. Campbell, J. M. Duff, William Farley, J. Q. A. Hayman.

1877—Rev. J. S. Shipman, Rector. John Wilson, Senior Warden. J. W. Berkeley, Treasurer. George W. Brand, Junior Warden. T. B. Wood, Secretary. A. J. Campbell, William Farley, M. F. Norris, G. N. Whistler, J. Q. A. Hayman.

1878—Rev. Thomas A. Tidball, Rector. J. S. Wilson, Senior Warden. George W. Brand, Junior Warden. John W. Berkeley, Treasurer. Dr. S. Driggs, Secretary. Charles Y. Bean, A. J. Campbell, J. Q. A. Hayman, John B. Payne, Jr., Theo B. Wood.

1879—Rev. Thomas A. Tidball, Rector. John B. Payne, Jr., Senior Warden. John W. Berkeley, Junior Warden, Treasurer. James A. Todd, Assistant Treasurer. Dr. S. Driggs, Secretary. William Farley, J. Q. A. Hayman, J. E. Keller, A. I. Totten, T. B. Wood.

1880—Rev. Thomas A. Tidball, Rector. Alfred I. Totten, Senior Warden. Andrew J. Campbell, Junior Warden. John W. Berkeley, Treasurer. Dr. S. Driggs, Secretary. T. N. Allen, J. E. Keller, William Farley, J. B. Payne, M. F. Norris.

1881—Rev. Thomas A. Tidball, Rector. Andrew J. Campbell, Senior Warden. Theo B. Wood, Junior Warden. John W. Berkeley, Treasurer. Dr. Stoddard Driggs, Secretary. William Farley, J. Q. A. Hayman, M. F. Norris, J. E. Keller, J. B. Payne, Jr.

1882—Rev. Thomas A. Tidball, Rector. Andrew J. Campbell, Senior Warden. Theo B. Wood, Junior Warden. Stoddard Driggs, Secretary. John W. Berkeley, Treasurer. Charles Edge, William Farley, J. Q. A. Hayman, J. E. Keller, M. F. Norris.

1883—Rev. Thomas A. Tidball, Rector. Theo B. Wood, Senior Warden. John B. Payne, Junior Warden. John W. Berkeley, Treasurer. Stoddard Driggs, Secretary. C. W. Bean, A. J. Campbell, J. Q. A. Hayman, James Jones, M. F. Norris.

1884—Rev. Thomas A. Tidball, Rector. Theo B. Wood, Senior Warden. A. J. Campbell, Junior Warden. John W. Berkeley, Treasurer. Stoddard Driggs, Secretary. C. W. Bean, J. Q. A. Hayman, James Jones, M. F. Norris, William Warren, J. H. Woolfolk.

1885—Rev. E. H. Ward, Rector. Theo B. Wood, Senior Warden. John W. Berkeley, Junior Warden and Treasurer. Stoddard Driggs, Secretary. Thomas N. Allen, Charles W. Bean, J. Q. A. Hayman, James Jones, M. F. Norris, John H. Woolfolk.

1886—Rev. E. H. Ward, Rector. Theo B. Wood, Senior Warden. John W. Berkeley, Junior Warden. Theo B. Wood, Treasurer. Stoddard Driggs, Secretary. Thomas N. Allen, Charles W. Bean J. Q. A. Hayman, James Jones, Millard F. Norris, John H. Woolfolk.

1887—Rev. E. H. Ward, Rector. John H. Woolfolk, Senior Warden. Thomas N. Allen, Junior Warden. Theo B. Wood, Treasurer. Stoddard Driggs, Secretary. John W. Berkeley, Charles W. Bean, R. H. Fitzhugh, J. Q. A. Hayman, James Jones, M. F. Norris.

1888—Rev. E. H. Ward, Rector. John H. Woolfolk, Senior Warden. J. Q. A. Hayman, Junior Warden, Stoddard Driggs, Secretary. J. B. Wood, Treasurer. Thomas N. Allen, John W. Berkeley, Charles Edge.

1889—Rev. E. H. Ward, Rector. John H. Woolfolk, Senior Warden. John W. Berkeley, Junior Warden. Charles Edge, Secretary. William Plunkett, Treasurer. J. Q. A. Hayman, J. Henning Nelms, Wellington Payne, Theo B. Wood, William Warren.

1890—Rev. E. H. Ward, Rector. John H. Woolfolk, Senior Warden. John W. Berkeley, Junior Warden. Charles Edge, Secretary. William Plunkett, Treasurer. J. Q. A. Hayman, James Jones, J. Henning Nelms, Wellington Payne, Theo B. Wood, Sidney Warren, James A. Todd, John R. Allen, D. M. Ockford.

1891—Rev. E. H. Ward, Rector. J. H. Woolfolk, Senior Warden. J. W. Berkeley, Junior Warden. James A. Todd, Treasurer. Charles H. Edge, Secretary. John R. Allen, J. H. Nelms, W. Payne, Sidney R. Warren.

1892—Rev. E. H. Ward, Rector. J. H. Woolfolk, Senior Warden. J. W. Berkeley, Junior Warden. Charles H. Edge, Secretary. James A. Todd, Treasurer. John R. Allen, Charles W. Bean, Wellington Payne, Sidney R. Warren, Theo B. Wood.

1893—Rev. E. H. Ward, Rector. John H. Woolfolk, Senior Warden. John W. Berkeley, Junior Warden. Charles H. Edge, Secretary. James A. Todd, Treasurer. J. R. Allen, C. W. Bean, C. C. Calhoun, Wellington Payne, John T. Shelby, Sidney R. Warren, Theo B. Wood.

1894—Rev. E. H. Ward, Rector. J. H. Woolfolk, Senior Warden. J. W. Berkeley, Junior Warden. Charles H. Edge, Secretary. James A. Todd, Treasurer. C. W. Bean, C. C. Calhoun, W. B. Huston, Wellington Payne, John T. Shelby, S. R. Warren, T. B. Wood.

1895—Rev. E. H. Ward, Rector. J. H. Woolfolk, Senior Warden. John W. Berkeley, Junior Warden. Charles H. Edge, Secretary. James A. Todd, Treasurer. C. W. Bean, C. C. Calhoun, W. B. Huston, Hamilton Scott, John T. Shelby, Stephen T. Swift, T. B. Wood.

1896—Rev. E. H. Ward, Rector. John H. Woolfolk, Senior Warden. John W. Berkeley, Junior Warden. James A. Todd, Treasurer. Charles H. Edge, Secretary. C. W. Bean, C. C. Calhoun, W. B. Huston, Hamilton Scott, John T. Shelby, S. T. Swift, T. B. Wood, W. F. Warren.

1897—Rev. John N. Lewis, Rector. John Woolfolk, Senior Warden. John W. Berkeley, Junior Warden. James A. Todd, Treasurer. Charles H. Edge, Secretary. C. W. Bean, C. C. Calhoun, W. B. Huston, W. F. Warren, Hamilton Scott, John T. Shelby, S. T. Swift, Theo B. Wood.

1898—Rev. John N. Lewis, Jr., Rector. Theo B. Wood, Senior Warden. J. W. Berkeley, Junior Warden. Charles H. Edge, Secretary. James A. Todd, Treasurer. Charles W. Bean, Clarence C. Calhoun, J. Q. A. Hayman, Paul M. Justice, James P. Nelson, Henry S. Reid, Hamilton Scott, John T. Shelby, William F. Warren.

1899—Rev. John N. Lewis, Rector. Theo B. Wood, Senior Warden. John W. Berkeley, Junior Warden. Charles H. Edge, Secretary. James A. Todd, Treasurer. Charles W. Bean, Clarence C. Calhoun, George K. Graves, Alex G. Morgan, John T. Shelby, C. H. Waring, William G. Warren, George S. Weeks.

1900—Rev. John N. Lewis, Rector. Theo B. Wood, Senior Warden. John W. Berkeley, Junior Warden. Charles H. Edge, Secretary. James A. Todd, Treasurer. Charles W. Bean, George K. Graves, Alex G. Morgan, J. W. Shanks, John T. Shelby, William F. Warren, William H. Warren, George S. Weeks.

1901—Rev. Baker P. Lee, Rector. Theo B. Wood, Senior Warden. J. W. Berkeley, Junior Warden. Charles H. Edge, Secretary. James A. Todd, Treasurer. Charles W. Bean, George K. Graves, J. Ledyard Richardson, Alex G. Morgan, John T. Shelby, William F. Warren, William H. Warren, George S. Weeks.

1902—Rev. Baker P. Lee, Rector. Theo B. Wood, Senior Warden. J. W. Berkeley, Junior Warden. Charles H. Edge, Secretary. James A. Todd, Treasurer. Charles W. Bean, George K. Graves, Alex G. Morgan, Jr., J. Ledyard Richardson, John T. Shelby, William F. Warren, William H. Warren, George S. Weeks.

1903—Rev. Baker P. Lee, Rector. Theo B. Wood, Senior Warden. John T. Shelby, Junior Warden. Charles H. Edge, Secretary. James A. Todd, Treasurer. Charles W. Bean, George K. Graves, Alex G. Morgan, Jr., J. Ledyard Richardson, Stephen T. Swift, William H. Warren, George S. Weeks, Avery S. Winston.

1904—Rev. Baker P. Lee, Rector. Theo B. Wood, Senior Warden. John T. Shelby, Junior Warden. J. Ledyard Richardson, Secretary. James A. Todd, Treasurer. Charles W. Bean, Thomas B. Dewhurst, George K. Graves, Charles K. Morrell, H. M. Waite, William H. Warren, George S. Weeks, A. S. Winston.

1905—Rev. William Theodotus Capers, Rector. Theo B. Wood, Senior Warden. John T. Shelby, Junior Warden. J. Ledyard Richardson, Secretary. James A. Todd, Treasurer. Charles W. Bean, Thomas B. Dewhurst, Charles H. Edge, George K. Graves, Charles K. Morrell, William H. Warren, George S. Weeks, Avery S. Winston.

1906—Rev. William T. Capers, Rector. Theo B. Wood, Senior Warden. John T. Shelby, Junior Warden. J. Ledyard Richardson, Secretary. James A. Todd, Treasurer. Thomas B. Dewhurst, Charles H. Edge, George K. Graves, William B. McClure, Charles K. Morrell, William H. Warren, George S. Weeks, Avery S. Winston.

1907—Rev. William T. Capers, Rector. John T. Shelby, Senior Warden. James A. Todd, Treasurer and Junior Warden. J. L. Richardson, Secretary. Charles W. Bean, Thomas B. Dewhurst, Charles H. Edge, George K. Graves, William B. McClure, Charles K. Morrell, William H. Warren, George S. Weeks, Avery S. Winston.

1908—Rev. William T. Capers, Rector. John T. Shelby, Senior Warden. James A. Todd, Junior Warden. Gilmer Pryor, Secretary. James A. Todd, Treasurer. Thomas B. Dewhurst, Henry T. Duncan, Jr., Charles H. Edge, George K. Graves, William B. McClure, Charles K. Morrell, J. L. Richardson, William H. Warren, George S. Weeks.

1909—Rev. William T. Capers, Rector. John T. Shelby, Senior Warden. Gilmer Pryor, Secretary. James A. Todd, Treasurer and Junior Warden. Thomas B. Dewhurst, Henry T. Duncan, Jr., Charles H. Edge, George K. Graves, William B. McClure, Charles K. Morrell, J. L. Richardson, William H. Warren.

1910—Rev. William T. Capers, Rector. John T. Shelby, Senior Warden. James A. Todd, Junior Warden. Gilmer Pryor, Secretary. Charles H. Edge, Treasurer. Charles J. Smith, Treasurer. Thomas B. Dewhurst, Henry T. Duncan, Jr., George K. Graves, William B. McClure, Charles K. Morrell, J. L. Richardson, William H. Warren, George S. Weeks.

1911—Rev. William T. Capers, Rector. John T. Shelby, Senior Warden. James A. Todd, Junior Warden. Gilmer Pryor, Secretary. Charles J. Smith, Treasurer. Thomas B. Dewhurst, Henry T. Duncan, Jr., Charles H. Edge, George K. Graves, William B. McClure, Charles K. Morrell, J. L. Richardson, George S. Weeks.

1912—Rev. Robert K. Massie, Rector. John T. Shelby, Senior Warden. James A. Todd, Junior Warden. Clinton M. Harbison, Secretary. George S. Weeks, Treasurer. Thomas B. Dewhurst, Henry T. Duncan, Jr., Charles H. Edge, George K. Graves, William B. McClure, John Marston, Charles K. Morrell, William H. Warren.

1913—Rev. Robert K. Massie, Rector. John T. Shelby, Senior Warden. James A. Todd, Junior Warden. Clinton M. Harbison, Secretary. George S. Weeks, Treasurer. Thomas B. Dewhurst, Henry T. Duncan, Jr., Charles H. Edge, George K. Graves, William B. McClure, John Marston, Jr., Henry K. Milward, Charles K. Morrell.

1914—Rev. Robert K. Massie, Rector. John T. Shelby, Senior Warden. James A. Todd, Junior Warden. Clinton M. Harbison, Secretary. George S. Weeks, Treasurer. Thomas B. Dewhurst, Henry T. Duncan, Charles H. Edge, George K. Graves, William B. McClure, John Marston, Jr., Henry K. Milward, Charles K. Morrell.

1915—Rev. Robert K. Massie, Rector. John T. Shelby, Senior Warden. James A. Todd, Junior Warden. Clinton M. Harbison, Secretary. George S. Weeks, Treasurer. Charles H. Edge, J. Howard Fitch, George K. Graves, John Marston, Jr., Henry K. Milward, Charles K. Morrell, W. T. Schnauffer, Howard Shepherd.

1916—Rev. Robert K. Massie, Rector. John T. Shelby, Senior Warden. James A. Todd, Junior Warden. Charles J. Smith, Secretary. George S. Weeks, Treasurer. W. W. Anderson, A. B. Bleidt, Charles H. Edge, J. Howard Fitch, C. M. Harbison, John Marston, Jr., W. T. Schnauffer, Howard Shepherd, William F. Warren.

1917—Rev. Robert K. Massie, Rector. John T. Shelby, Senior Warden. James A. Todd, Junior Warden. Charles J. Smith, Secretary. George S. Weeks, Treasurer. W. W. Anderson, A. B. Bleidt, Charles H. Edge, Howard Fitch, George K. Graves, H. K. Milward, W. T. Schnauffer, Howard Shepherd.

1918—Rev. Robert K. Massie, Rector. John T. Shelby, Senior Warden. James A. Todd, Junior Warden. Charles J. Smith, Secretary. George S. Weeks, Treasurer. John R. Allen, William Wallace Anderson, A. B. Bleidt, Stuart W. Calder, Charles H. Edge, George K. Graves, John Marston, Jr., Henry K. Milward.

1919—Rev. Robert K. Massie, Rector. John T. Shelby, Senior Warden. James A. Todd, Junior Warden. S. W. Calder, Secretary. George S. Weeks, Treasurer. Henry T. Duncan, Jr., Charles K. Morrell, John G. King, George K. Graves, Charles J. Smith, John Marston, Jr., Henry K. Milward, Charles H. Edge, John R. Allen, J. Howard Fitch.

1920—Rev. Robert K. Massie, Rector. John T. Shelby, Senior Warden. James A. Todd, Junior Warden. Charles H. Edge, elected Senior Warden. John G. King, Secretary. George S. Weeks, Treasurer. Henry T. Duncan, Jr., John R. Allen, S. W. Calder, Charles K. Morrell, S. B. Marks, Clinton Harbison, John Marston, Jr., John G. King, J. Howard Fitch, S. H. Halley, G. R. Parker.

1921—Rev. Robert K. Massie, Rector. Charles Edge, Senior Warden. James A. Todd, Junior Warden and Treasurer. William B. McClure, Charles H. Berryman, Clinton M. Harbison, Henry T. Duncan, Jr., George K. Graves, Samuel B. Marks, G. R. Parker, Charles K. Morrell, J. Howard Fitch, John G. King.

1922—Rev. Robert K. Massie, Rector. Charles Edge, Senior Warden. James A. Todd, Junior Warden and Treasurer. Clinton M. Harbison, Secretary. George K. Graves, elected Junior Warden, August 14. George R. Hunt, E. L. McDonald, C. H. Berryman, G. R. Parker, J. W. Scott, G. K. Graves, W. B. McClure, H. K. Milward, S. B. Marks, J. Pelham Johnston.

1923—Rev. Robert K. Massie, Rector. James A. Todd, Senior Warden. George K. Graves, Junior Warden. Robert L. Brown, Secretary. W. B. McClure, E. L. McDonald, Dr. John W. Scott, H. K. Milward, George R. Hunt, Charles H. Berryman, William F. Warren, Charles K. Morrell, J. P. Johnston.

1924—Rev. Robert K. Massie, Rector. James A. Todd, Senior Warden and Treasurer. George K. Graves, Junior Warden. Robert L. Brown, Secretary. George R. Hunt, C. K. Morrell, W. F. Warren, E. L. McDonald, Charles J. Smith, H. E. Coleman, H. K. Milward, Henry T. Duncan, Charles H. Edge.

1925—Rev. Robert K. Massie, Rector. James A. Todd, Senior Warden and Treasurer. George K. Graves, Junior Warden. Robert L. Brown, Secretary. Charles J. Smith, Charles K. Morrell, H. E. Coleman, C. R. Owens, W. F. Warren, H. T. Duncan, A. B. Bleidt, J. W. Scott, Francis Massie, W. O. Sweeney, John R. Allen, Clinton Harbison.

1926—Rev. Robert K. Massie, Rector. James A. Todd, Senior Warden and Treasurer. George K. Graves, Junior Warden. Claude R. Givens, Secretary. Charles J. Smith, H. T. Duncan, S. H. Halley, E. L. McDonald, A. B. Bleidt, George R. Hunt, John W. Scott, W. O. Sweeney, H. E. Coleman.

1927—Rev. Robert K. Massie, Rector. James A. Todd, Senior Warden. George K. Graves, Junior Warden. C. R. Givens, Secretary. James A. Todd, Treasurer. A. B. Bleidt, W. O. Sweeney, George R. Hunt, S. H. Halley, J. W. Scott, H. K. Milward, William Preston, Sam B. Marks, E. L. McDonald.

1928—Rev. Charles Stuart Hale, Rector. James A. Todd, Senior Warden and Treasurer. George K. Graves, Junior Warden. Robert D. Scott, Secretary. George R. Hunt, William Preston, E. L. McDonald, H. K. Milward, S. B. Marks, S. H. Halley, W. R. Milward, W. J. Brown, Jr., Carel Robinson, J. J. Morris.

1929—Rev. Charles Stuart Hale, Associate Rector. George K. Graves, Senior Warden. George R. Hunt, Junior Warden. James A.

Todd, Treasurer. William Preston, H. K. Milward, John W. Scott, J. L. Wanless, Jr., J. J. Morris, W. J. Brown, Jr., W. R. Milward, S. B. Marks, Carel Robinson, John R. Allen.

1930—Rev. Charles E. Craik, Jr., Acting Rector. George K. Graves, Senior Warden. E. L. McDonald, Junior Warden. James A. Todd, Treasurer. George R. Hunt, Secretary. Washington Reed, John W. Scott, William F. Warren, John R. Allen, Carel Robinson, J. L. Wanless, Jr., W. R. Milward, J. J. Morris.

1931—Rev. Christopher P. Sparling, Rector. E. L. McDonald, Senior Warden. George R. Hunt, Junior Warden. James A. Todd, Treasurer. Washington Reed, Secretary. John R. Allen, G. Davis Buckner, George B. Duncan, Julian Estill, George K. Graves, Charles K. Morrell, J. L. Wanless, W. F. Warren.

1932—Rev. Christopher P. Sparling, Rector. E. L. McDonald, Senior Warden. George R. Hunt, Junior Warden. James A. Todd, Treasurer. Anthony W. Thomson, Secretary. John R. Allen, G. Davis Buckner, George B. Duncan, Julian Estill, George K. Graves, Henry Hutchinson, W. R. Milward, Washington Reed, William F. Warren.

1933—Rev. Christopher P. Sparling, Rector. E. L. McDonald, Senior Warden. George R. Hunt, Junior Warden. James A. Todd, Treasurer. John R. Allen, G. Davis Buckner, Florence Shelby Cantrill, Julian Estill, George K. Graves, Henry J. Hutchinson, Margaret Preston Johnston, Henry K. Milward, William R. Milward.

1934—Rev. Christopher P. Sparling, Rector. E. L. McDonald, Senior Warden. George R. Hunt, Junior Warden. Henry K. Milward, Secretary. James A. Todd, Treasurer. John R. Allen, Florence S. Cantrill, J. Howard Fitch, George K. Graves, Henry J. Hutch-

inson, Margaret Preston Johnston, Henry K. Milward, William R. Milward, Anthony Thomson.

1935—Rev. Christopher P. Sparling, Rector. E. L. McDonald, Senior Warden. George R. Hunt, Junior Warden. James A. Todd, Treasurer. John R. Allen, Florence S. Cantrill, J. Howard Fitch, George K. Graves, John Harvey, Margaret P. Johnston, S. B. Marks, Henry K. Milward, Anthony Thomson.

1936—Rev. Christopher P. Sparling, Rector. E. L. McDonald, Senior Warden. George R. Hunt, Junior Warden. James A. Todd, Treasurer. Spencer Finnell, Secretary. John R. Allen, J. Howard Fitch, George K. Graves, John Harvey, S. B. Marks, Anthony Thomson, W. R. Milward, Elizabeth K. Smith.

1937—Rev. Christopher P. Sparling, Rector. E. L. McDonald, Senior Warden. George R. Hunt, Junior Warden. James A. Todd, Treasurer. Spencer L. Finnell, Secretary. George K. Graves, John Harvey, Fayette Johnston, Henry Milward, William R. Milward, Elizabeth K. Smith, Samuel Marks, Margaret Preston Johnston.

1938—Rev. Christopher P. Sparling, Rector. E. L. McDonald, Senior Warden. George R. Hunt, Junior Warden. James A. Todd, Treasurer. Spencer L. Finnell, Secretary. Joseph C. Graves, G. Davis Buckner, George K. Graves, Fayette Johnston, Margaret Preston Johnston, Henry Milward, William R. Milward, Elizabeth K. Smith.

1939—Rev. Christopher P. Sparling, Rector. E. L. McDonald, Senior Warden. George R. Hunt, Junior Warden. James A. Todd, Treasurer. Spencer L. Finnell, Secretary. Rodes Arnspiger, G. Davis Buckner, George K. Graves, Joseph C. Graves, Fayette Johnston, Margaret Preston Johnston, Henry K. Milward, Harold L. Williamson.

1940—Rev. Christopher P. Sparling, Rector. E. L. McDonald, Senior Warden. George R. Hunt, Junior Warden. James A. Todd, Treasurer. J. Nathan Elliott, Secretary. Rodes Arnspiger, G. Davis Buckner, Joseph C. Graves, W. R. Milward, Harold L. Williamson, Elizabeth K. Smith, Spencer L. Finnell, Josephine Simpson.

1941—Rev. Christopher P. Sparling, Rector. E. L. McDonald, Senior Warden. George R. Hunt, Junior Warden. James A. Todd, Treasurer. Hendree Milward, Secretary. Rodes Arnspiger, Spencer L. Finnell, Paul M. Justice, William R. Milward, Angus McDonald, Josephine Simpson, Elizabeth K. Smith, Harold Williamson.

1942—Rev. Christopher P. Sparling, Rector. E. L. McDonald, Senior Warden. George R. Hunt, Junior Warden. James A. Todd, Treasurer. Hendree Milward, Secretary. Spencer L. Finnell, Joseph C. Graves, Angus McDonald, W. Emmet Milward, Josephine C. Simpson, Elizabeth K. Smith, Barckley A. Storey.

1943—Rev. Christopher P. Sparling, Rector. E. L. McDonald, Senior Warden. George R. Hunt, Junior Warden. James A. Todd, Treasurer. Florence S. Cantrill, Joseph C. Graves, Margaret Preston Johnston, Charles K. Morrell, W. Emmet Milward, Josephine Simpson, Elizabeth K. Smith, Barckley A. Storey, Thomas R. Underwood.

1944—Rev. Christopher P. Sparling, Rector. E. L. McDonald, Senior Warden. George R. Hunt, Junior Warden. James A. Todd, Treasurer. Florence S. Cantrill, Joseph C. Graves, John G. King, Spencer L. Finnell, Margaret Preston Johnston, W. Emmet Milward, Charles K. Morrell, Barckley A. Storey.

1945—Rt. Rev. H. P. Almon Abbott, Acting Rector. Rev. J. W. Kennedy, Rector. E. L. McDonald, Senior Warden. George R. Hunt, Junior Warden. Ella B. Portwood, Secretary. James A. Todd, Treasurer. Florence S. Cantrill, John L. Davis, Spencer L. Finnell, Margaret Preston Johnston, John G. King, Charles K. Morrell, Washington Reed, Charles H. Sturgill, Thomas Underwood.

1946—Rev. James W. Kennedy, Rector. E. L. McDonald, Senior Warden. Clinton Harbison, Junior Warden. James A. Todd, Treasurer. John L. Davis, Spencer L. Finnell, John G. King, Emmet Milward, Margaret H. Thornton Hunt, Washington Reed, Barckley Storey, Charles H. Sturgill.

Interior of Christ Church, 1946

EPILOGUE

THE road has been a long one. It has led from a few faithful Christians gathered in a cleared space deep in the wilderness of a new land to a large, ever-growing band of those who have builded through the intervening years a secure structure upon their common belief in Jesus the Christ. The effectiveness of that early fellowship is evidenced today in the fruit-bearing trees which have developed from the seeds planted long ago. We are proud of what our spiritual forefathers were, and what they did; and after one hundred and fifty years we pause to pay them homage and gather from them inspiration and renewed zeal for the task which they so well began. As the spearhead of the church's advance to the West, we would continue to set the tempo, the tone and the farthest outreach of our goal—the full realization of the Kingdom of God.

With a thousand members welded together in this common cause, pooling their talents and resources as there is need for them, Christ Church is heading into a new and still pioneering day. It is a day fraught with more frightening things than Indians in a wilderness. We are faced with the tremendous problem of making a world one in spirit and endeavor out of a chaotic, split asunder, mass humanity. What we do in the next quarter century will help make the difference between the dream world described in Revelation, and the scarred and devastated world left in the wake of atomic energy released, provided all the branches of the Christian fellowship stand strong and then march together. To do this, every organization must become an organism, and every individual a growing, dividing cell.

It all began one hundred and fifty years ago for Christ Church—long centuries after the new emergence of God in human form. It will never end until we get the kind of world in which men can be sons of God and not beasts or dwarfmen.

J. W. KENNEDY

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